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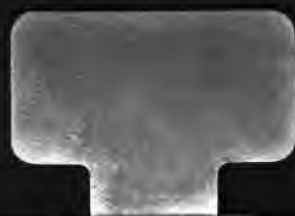
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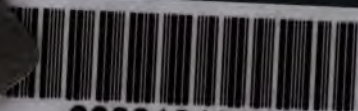




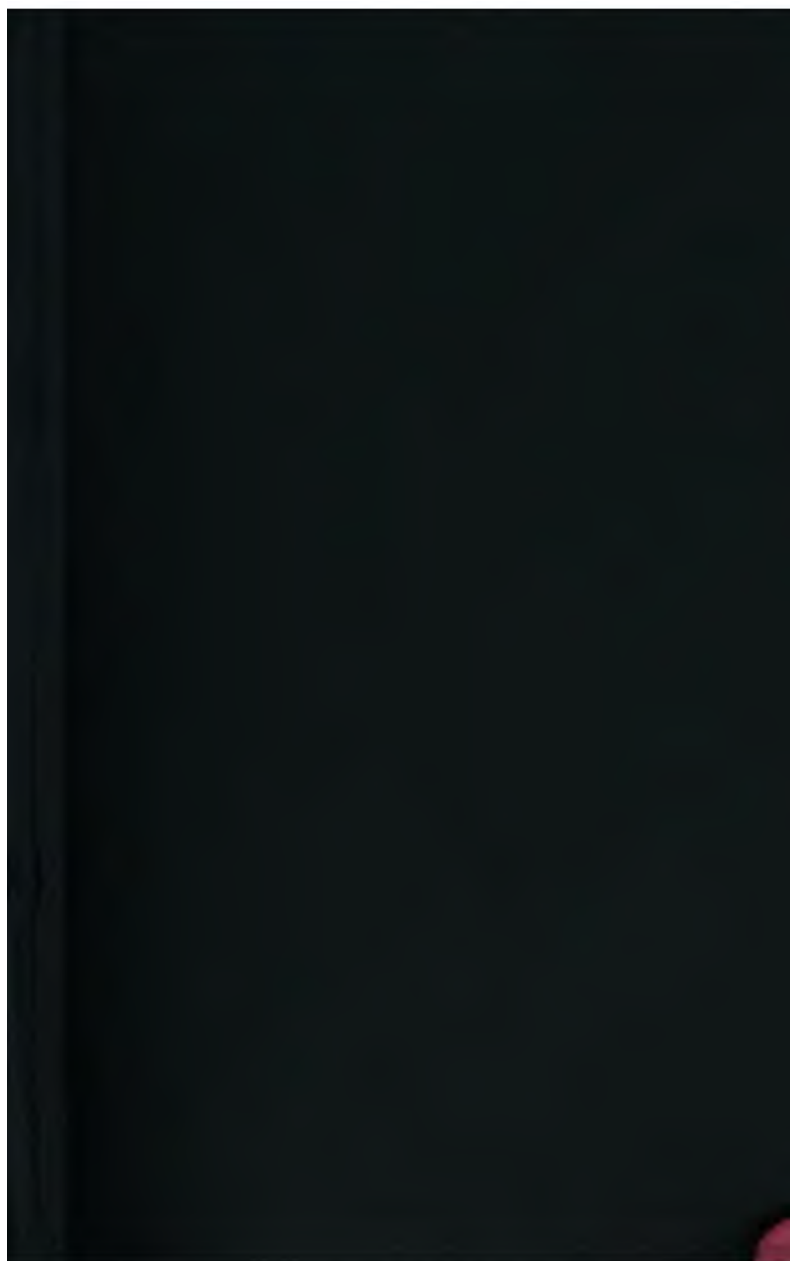
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REV. JOHN PHILLIPS SANSIBAGAM.

WESLEYAN TAMIL MINISTER.

1850.

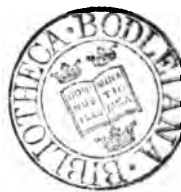
HINDU PASTORS:

A MEMORIAL.

BY THE

REV. E. J. ROBINSON,

Late Wesleyan Missionary in Ceylon.



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PREFACE.

It is to be regretted that a returned missionary, now the superintendent of an English Circuit, did not carry out his intention to prepare a memoir of the younger of the two Ceylonese pastors to whose worth the present volume is a humble testimony. Thinking that the tribute was due, and that a good opportunity was presented to invite renewed attention to the claims of an important part of the Mission-field, the writer, with the knowledge and approval of his friend referred to, intended to offer a paper for insertion in the "Wesleyan-Methodist Magazine." He then found, not only that he could not compress the narrative within so small a compass, but that it was impossible in writing it to avoid frequently mentioning the elder pastor,

who was equally deserving of a memorial. The project of separate sketches no sooner suggested itself, than it appeared unfeasible; and the resolution was formed, of which the pages following are the result, that the association of the Tamil brethren should be continued in an interwoven biography. Descriptions of the country, its inhabitants and their religion, and of the Mission-stations, being required, it was concluded that chapters on these subjects would be better than wide interruptions of the story. Hence the division of the work into two parts.

There is reason to infer that the friends of the deceased destroyed their manuscripts, the missionary on the ground having inquired for such remains to no purpose. For a while this seemed to indicate an insuperable difficulty; but it was perceived that material existed that could be turned to account. Thanks are in the first instance due to the Rev. John Kilner, for a brief narrative of the junior evangelist published by him in Ceylon, and for having answered various inquiries, and furnished the photographic por-

trait of which the frontispiece is a reflection. Special acknowledgment must be made of the kindness of the Rev. Dr. Hoole, who encouraged the project, contributed a valuable paragraph, and advised and facilitated the inspection of correspondence at the Mission-house, a privilege which the author trusts he has not abused. Next to be named are communications from the Rev. Thomas H. Squence and the Rev. Ralph Stott, to whom conjointly, for reasons that will be discovered, the memoir might have been appropriately dedicated. Letters from the Rev. James Gillings, the Rev. Joseph Rippon, Mrs. Stott, Mrs. Griffith, and others, have also been of service; and a description in manuscript of the Jaffna gods by a moonshee, Mr. Wood, forwarded by the Rev. John Walton, has been advantageously consulted.

The biographical sketches now given may serve in part as an answer to the misrepresentation which the too-knowing have not ceased to reiterate, that there have been no Hindu converts to the Christian religion; and it may be remarked that, if they reveal success among the

Tamils of Ceylon, similar accounts would demonstrate equal, if not greater, triumphs in the provinces inhabited by the Singhalese, and in the various missionary districts of the Indian continent.



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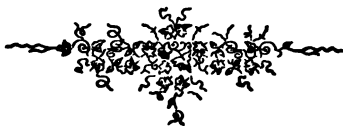
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PART FIRST.

SCENE OF THE NARRATIVE.





CHAPTER I.



JAFFNA PROVINCE.

THE island of Ceylon is in shape like a pearl, say the natives ; like a pear, say Europeans.

It is "about one-sixth smaller than Ireland," having an area, including the dependent isles, of 25,742 square miles. Its extreme length is $271\frac{1}{2}$ miles, and its greatest breadth $137\frac{1}{2}$. Plants, animals, and stones testify, not that it was once a continuous part of Hindustan, but an island from remote antiquity. Instead of having been divorced from India, it is being courted and won by means of the currents which, rushing south along the Coromandel coast, pour sand into its coral lap. Two classes of Hindu invaders, both commencing operations before the Christian era, sought to possess themselves of the so-called "pearl-drop from India's brow." First were those from the Ganges, who introduced Buddhism, and under whose sway the island became rich and prosperous ; and secondly, in oft-repeated assaults and encroachments, the Pandians or Tamils from

the south of India, who brought with them the religion of Siva, and, as became the Destroyer's hosts, laid the land waste, and blighted the population. The Pandians called the islanders Yakkos and Nagas, "demons and snakes," and the country Nagativo, "the island of serpents;" and there were people in India less than a century ago who believed that the Ceylonese were not of the common human form. The Tamils or Malabars drove the aborigines and their Gangetic masters south, until Anarajapoor, the first capital, and Pollanarua, the second, were both in their power. Extending as far as the river Mahawelliganga, the northern division of the island, anciently denominated Pihiti or the Raja-ratta, has been chiefly under their dominion through all the Christian centuries. The next to covet the pearl were the merchants of Arabia, who planted Mahometanism, and yet whose weapons were principally those of trade. They married native wives, and in a few generations became so rich and powerful that they would have relieved both Sivaists and Budhists of the sceptre, if the Portuguese, who gave them the Spanish name of Moors, still in common use, had not stepped in, and judged the pear ripe for themselves, in the beginning of the sixteenth century. The Portuguese shed the country's blood with the sword, thrust Popery upon the natives, and so blended themselves with them that their tongue is spoken

by numbers in the present day. The Dutch expelled them in 1658, and made the people go to church, and have their children christened and educated, that they might destroy the language and memory of their European predecessors, and wean the population from attachment to the Buddhist throne in the south, from Sivaism in the north, and everywhere from the influence of the Moors. In 1795 the English held all that had been in the hands of the Hollanders; and the island was incorporated with the British dominions at the Peace of Amiens, March 27th, 1802. Increased since the day of toleration and freedom dawned, but much smaller than in ancient times, its population in 1857, not including the military and casual strangers, was 1,697,975; 2,207 being white people. The inhabitants of the northern and eastern provinces, in which lie the scenes of the following narrative, number 184,714. They are Tamils, and mostly Sivaists; the Singhalese language and Buddhism prevailing through the central, western, and southern provinces. The fishermen around Ceylon are many of them, with others, Roman Catholics; the Moors, who chiefly speak Tamil, are found in all the towns and many villages; the Veddahs exist in the interior, on the eastern side of the island; and the labourers on the coffee-plantations in the Singhalese country are Tamil coolies from the Indian coast.

For more than two thousand years, Jaffna seems to have been under the power of Tamils from over the straits. In the palace of Chola-mandalam, or, as modern geography has it, Coromandel, that is, "the region or kingdom of Chola," comprising Tanjore and the country through which the Cavery flows, a princess, says the story, was born with a horse's head. Consulting the god Kanda, she was directed to proceed to Ceylon, and bathe at Kerimalle on its northern coast. She did so; and the equine gave place to the human. With her new charms, she captivated a native prince. The offspring of their union, rajah of the north, accepted the services of Yalppanan, a blind musician from Chola. Such was his merit, that the king rewarded him with the then uninhabited peninsula, on the coast of which were the healing springs to which his mother had been indebted. The minstrel invited settlers from his own country; and they served him as their chief. Hence the name Yalppanam, still used by the natives, corrupted by Europeans into Yaffana or Jaffna. Yalppana-nadu means "the country of Yalppanam;" and Yalppana-patam or Jaffnapatam, "the musician's city." It boasts of being the birth-place of men: there is a common saying, "A male child should be born at Jaffna, a bullock at Punnaly." Tamils everywhere consider it classic ground. Till the advent of Europeans, Jaffna, including Wannarponne and Nellore, was almost

uninterruptedly the metropolis of a Tamil kingdom varying in extent. The Portuguese found it the seat of government for all Pihiti. Its rajah was compelled to pay them tribute from 1544 to 1617, when they took it into their own hands: the last of their strongholds, it was yielded by capitulation to the Dutch in 1658, the terms being that its ecclesiastics should depart to the Coromandel coast, and its garrison return to Europe.

Old as it is, the Jaffna peninsula is the last-formed part of Ceylon. It is nowhere much raised above the level of the sea; and it is uniformly flat, and penetrated by shallow lagoons. Of the inhabitants of the extensive northern province, it contains about two-thirds. On the isles to the west and south-west of Jaffna, and in the vast but thinly-inhabited portion of the province over the channel to the south, no evangelists reside. The missionaries are judiciously located in the midst of the populous peninsula. In its general outline, it is "very like a whale;" the head of the fish being to the west, Point-Pedro its dorsal fin, Chundicully and Chavagacherry the fins below, and Jaffnapatam, or, as it is commonly called, Jaffna, the seat of arterialisation or trade, in the region of the gills. Its length is forty miles; and it is fifteen miles across. It contains four principal districts: Valligamo on the west, Patchelapalle on the east, Vadamorachy on the north, and Tenmorachy in

the centre or the south; and each of these is subdivided. The boundaries are those fixed by the Portuguese, who marked out thirty-two parishes, in nearly every one of which may be seen or traced the ruins of a chapel or parsonage erected in their time. From the beginning of their operations, the Church, American, and Wesleyan missionaries have agreed upon their proper parishes, and respected one another's limits. To the zeal and care of the Methodists, who were first in the field, the providence of God has committed four, containing a population of 40,231. The first is that of Wannarponne, in the south, numbering 11,196 inhabitants. Including Jaffna, the capital of the provincial government, as well as the home of the Dutch descendants, and Wannarponne, the chief native city, it is the post of honour and responsibility.

The fort built by the Portuguese was taken down by the Dutch, who erected, of shell-and-coral breccia quarried from the sea, the present compact and well-finished pentagonal structure. It is surrounded by a moat, and encloses houses for officers, soldiers, and artificers. The chief building, never wanting within Dutch fortifications, is the church, in the shape of a Greek cross, one of the best places of worship in Ceylon. It was reserved by the capitulation of 1795 for the Presbyterian consistory, ever to the present moment a courteous and loyal board.

Almost appointed to Jaffna by the colonial authorities, the Rev. Thomas H. Squance, the Wesleyan pioneer, was gladly allowed to officiate within its sacred walls. It is now used only by ministers of the Church of England, and, though unconsecrated in the episcopal sense, may be regarded as in their hands. On the high ground of the ramparts stands a fine banyan-tree, the supposed residence of a not amiable demon; to which, from a little dog's-kennel-like shrine beyond the moat outside, offerings of goats, fowls, flowers, grains, and fruits, chiefly by sepoys and their associates, are presented by a low priest, the true recipient. Over the esplanade to the east is the pettah. Its streets are wide and regular, and some of them are made beautiful by rows of the surya-tree, pleasant for the shade it affords, and for its yellow tulip-flowers. It is the Dutch-est town in Ceylon. When the English came into possession, most of the Hollanders retired to Batavia; but a number stayed, of whose descendants some are of the excellent of the earth. Not only by themselves, but by the carved furniture of their dwellings, the visitor is reminded of the land whence their fathers came. The houses—one-storied, brick-floored, with lofty ceilings, red tiles, windows of cane-work, and roof-timbers stretching down to pillars five or six feet beyond the white-washed walls, forming thus, especially towards the street,

good verandahs—are detached and commodious. Each has behind it a “compound” and garden, where shrubs hold their flowers about the well, and banana and other fruit trees wave their broad leaves over the buildings. There are four Roman Catholic chapels in Jaffna; and it is the residence of a vicar-apostolic and three priests. The populous native town, or Wannarponne, lies to the north of the esplanade. No place in the island may be compared with Jaffna-cum-Wannarponne for the business-life of its people. Neither men nor women are idle, and there is no symptom of wretchedness or discontent. There are cotton-weavers, oil-crushers, and goldsmiths; and a variety of commerce is maintained. The bazaars are fragrant with fish, pungent with ginger and chillies, and plentifully supplied with tobacco, turmeric, gourds, yams, sweet potatoes, rice, arrow-root, gram, and other roots, fruits, leaves, grains, and vegetables. The neighbourhood abounds with such delicacies as grapes, plantains, mangoes, oranges, and jacks. It is the home of the palmyra, but not less occupied by the cocoa-nut; and there are citron, tamarind, and margosa trees. Hot enough, its temperature—the mean lowest annual 70 deg., and the mean highest 90 deg.—being the highest in Ceylon, yet the climate is good. The whole peninsula is free from oppressive land-winds. It is swept across by the breezes, when there are any, from

the north-east and south-west, between the changes of the monsoons; and is overspread by an atmosphere moistened by evaporation from the lagoons and sea.

The Wesleyan premises at Jaffna, our principal station, are well situated on the eastern side of the esplanade. At the northern end, the Chairman and General Superintendent of the District lives in what was the residence of the Dutch commandant, an extensive one-storied house with lofty windows of glass, shaded in front by a row of noble margosa-trees. A lengthy suite of rooms, with venetian doors and windows, runs back from the southern side of the main building. These communicate with one another, and are used as class-rooms for the boys' school. Continuous with them is a respectable dwelling-house, the boarding-school for girls. On a line with the Mission-house, at the opposite corner of the intervening street, is the "Institution" or bungalow of the boy-boarders. Passing in front of this, onwards before some private dwellings, and then under a long garden-wall, we reach the corner building of the next street, the old Methodist place of worship, altered into a school, and called St. Paul's. It looks across to the new chapel, which gives it the cold shoulder, facing the esplanade, at the opposite corner. This chapel, towards the erection of which local contributions were raised to a large amount, was opened

in 1823. It has been since altered, and perhaps improved; and will accommodate five hundred persons. There is a girls' school-bungalow in the pettah; and there are day-schools for girls and boys in Wannarponne. The schools of the Mission throughout the District, it may be here remarked, are of three grades, English, Anglo-Tamil, and Tamil.

When the British entered Ceylon, they found no serviceable roads. Now its roads are the best and comparatively most extensive in our Indian territories; and by none in the island are those of the Jaffna peninsula surpassed. They are not so good as our highways at home, but, considering that they are only metalled with breccia, are beyond complaint. The natives nowhere so appreciate such means of communication, and show themselves so ready to remove obstacles to their formation, as in the busy north. One of the best of these roads takes us north-east, through the garden-like parishes of Nellore and Copay, to the second of the Methodist parishes, Puttore, in the very heart of the peninsula, containing 4,980 inhabitants. At the wayside, upon the old Portuguese foundations, unplastered and windowless, affecting the Gothic style, stands our too-spacious chapel, one hundred and five feet by thirty-two, seven miles distant from Jaffna. Within its walls a school and religious services are conducted. A mile or

two from it, to the west, is the mysterious well, thirty feet in diameter, which, says the fable, Rama opened for his monkey-followers, or wild men from the forests of India, by a stroke of his javelin, as Moses called water from the rock with his rod. The ground about it sounds hollow, being an arch of magnesian lime-stone; and the well is believed to communicate with the sea at Kerimalle, the scene of the Cholian princess's cure. The water is fresh at the surface, in consequence of its long infiltration, but brackish below, and bitter and fetid when fetched from its lowest depth of twenty-four fathoms. Like the other wells of the peninsula, it is slightly under the sea-level, and never dry: machinery, in fact, has proved it to be inexhaustible. Men dive from the brink, fifteen feet above, and reward themselves by catching with their teeth the sinking coins you throw in.

Leaving the Jaffna Circuit, we pass through the parishes of Atchovaly and Oodopitty. Rice and tobacco fields take the attention; so do black cattle and hairy sheep over the plain. A monkey or snake may be seen crossing the road. We now reach Cattavelly. This is the third Wesleyan parish, the least of the thirty-two in extent, but more populous than any, containing 13,678 souls, not one of them a Burgher or a European. It belongs to the Point-Pedro Circuit. The village, seventeen miles from Jaffna,


lies on the right, two miles from the road. Our premises are the insufficiently patched-up buildings of the Dutch and Portuguese. After standing among the pillars and walls of the church, which look like a father shivering in rags, we have the less objection to hide our heads in the dismal manse. Here lived in my time an estimable catechist, accomplished, enduring, faithful John White, who taught and preached among the columns, and watched over his scattered neighbours as a shepherd looks after his flock.

Returning to the road, we have before us three miles more to its terminus at the seaboard on the north-east. Amid luxuriant garden compounds, like those adjacent to Jaffna, we enter our fourth parish, Paruttitturay, containing a purely Tamil population of 10,377. We are not so lonely as we were, but meet and overtake many women walking, with the stately and graceful step acquired by carrying burdens on the head, to and from the market of the "Cotton Port." Such is the meaning of the name Paruttitturay; rejected by the Portuguese for *Punta-das-Pedras*, "the Rocky Cape," as we spell and pronounce it, *Point-Pedro*. At the entrance of the town is a magnificent tamarind-tree, famous as the umbrella of Baldæus when he preached to the first Protestant converts. On the right is the open court-house, where, the only time I went

into it, I saw a female witness saved from fainting by the command of the magistrate, "Fetch water; not a glassful, but a bucket." On the left is a heathen temple, of which I shall have to speak, and, well supplied with every article in demand among the natives, a large bazaar. As the main street is ascended with slower pace, the high, strong walls of a church on the left, long deserted, remind us again of the Portuguese sword and cross, the Dutch whip and catechism, and English apathy and neglect. At the top of the hill, we scarcely notice the custom-house on the right; for the open sea laughs, and the sleepy shipping amuses. The way turns here to the left, high above the rugged coral bank, where the waves fight in rough weather, and whence, when the tide was out, women-coolies fetched material for the erection of the present Mission-house. With the pride of a sea-mark of some value, it stands just past the tidy rest-house, the compounds being separated by a dike or brook communicating with the sea. Over the imperceptible bridge, we turn from the road into a spacious sandy yard, bordered by a line of now lofty firs inside a long low wall. An open bungalow at the far end of the compound serves as both school-room and preaching-place. Tunnaly, where a young native named James Ray collected subscriptions and built us a school-shed, Valvetty-turay, and several other

villages, are included in the Point-Pedro Circuit.

Half-way between Point-Pedro and Trincomalie is Mullativo, with its small quadrangular fort, built by the Dutch to keep in check the inhabitants of the Wanny, or country betwixt it and Jaffna. Our missionaries cannot be said to occupy this surf-beaten place, though they have often wished they could do so, and it certainly deserves their attention. They have not ceased to pay visits to it at intervals, and have been desired on such occasions to hold Divine service in the court-house.



CHAPTER II.



TRINCOMALIE AND BATTICALOA.

THE history of Tiriconamalay, or Trincomalie, —“the Three-cornered Mount,” as the word means, in allusion to the rocky peninsula now known as Fort-Frederick,—is not less interesting than that of Jaffna. It begins with a legend which reminds us of the preservation of Moses. An ark of sandal-wood, borne by the current from the Coromandal coast, contained, it is said, a female infant. She smiled when the rajah of the country looked on her, and he adopted her; and the place where she was discovered, south of Batticaloa, received the name of Pannoa, which means “the Laughing Babe.” One of the kings of the south of India had committed her to the sea in obedience to an oracle informing him that, to avert danger from his dominions, he must sacrifice his infant daughter, a species of sacrifice to which Hindu rajahs have ever been too prone. In the course of time, the princess succeeded her foster-father. She had no

sooner entered upon her reign than news came of an invasion on the north. A pious prince had come over from the continent to build a temple on the Three-cornered Mount, having learnt from sacred books that it was a fragment of Mount Meru, broken thence and hurled to its present situation during a conflict of the gods. The queen sent an army to repel him, but on second thoughts made him her husband, and endowed the pagoda he had erected. On her death, the disconsolate king shut himself up in the temple, where he was found on the altar, changed to a golden lotus.

That there was a renowned temple here, there is no question. There are old books which describe it; tradition talks of it as the "temple of a thousand columns;" and the people call the cliff of Fort-Frederick the Swamy Rock. The Portuguese saw the pagoda, perhaps stripped of its pristine grandeur; and we see portions of it in the remains of the fortifications which they sacrilegiously built with its stones. The natives venerate the spot. I have seen an aged sailor, when we came in sight of Trincomalie, go to the prow of the dhoney, break a cocoa-nut, and mutter prayers. On the summit of the cliff, four hundred feet above the sea, sacred rites are performed every January. Chancing to walk thither when they were going on, at the darkening hour after sunset, I saw a priest on a fright-

ful ledge, with lamps burning round him, now tinkling a bell as he repeated incantations, now lifting both his arms, now elevating a brazen censer of materials which smoked and flamed, now throwing down or holding downwards fruits and flowers, and now casting a cocoa-nut against the cliff's perpendicular side. Votaries perched around clapped their hands twice or thrice at the close, as if rejoicing in tokens that their worship was accepted, or as if for an "Amen." In the middle of the escarpment there is a fancied entrance to an imaginary god-palace under ground, towards which the priest addressed himself throughout his ceremonies. In the water immediately below waits what is called Ravana's Chariot, known by the English as the Detached Rock.

Trincomalie has been in the hands of various European powers. The first fort erected was by the Dutch, at Cottiar, on the south side of the bay, in 1612: that the Portuguese immediately destroyed. Their own fortifications were built in 1622. The Dutch dispossessed them in 1639. In 1672 the French held the place for a short time, and then left of their own accord. A pillar on the highest summit of Swamy Rock commemorates a sad incident of April 24th, 1687. The daughter of a gentleman in the Dutch civil service stood at the edge of the cliff, to see a ship pass in which an officer was going home

whose term of foreign duty had expired. She had been betrothed to him, but he had now cast her off; and, as the vessel sailed along, she flung herself into the sea. In 1782 the English took the place; but had no sooner done so than the French fleet surprised them, and the garrison was transported to Madras. The place was again left for the Hollanders, if they chose to accept it; but they mostly left it to take care of itself. No power seemed to think it worth effectually holding. Was not all the cinnamon on the other side of the island? Could fortifications on the east be any protection to gardens on the west? What was there to be coveted but the spices in Ceylon? Since the English obtained Trincomalie in 1795, it has been regarded with various degrees of interest. At one time it was viewed as the most important place in the east, and must be strongly fortified. Still cinnamon did not grow there; and any day it could have been seized by a considerable European force. Nevertheless, the time may come when the capital of the eastern province will be the government metropolis of Ceylon. Cinnamon has ceased to be a source of revenue. The soil is no better at Colombo than here. None of the rivers are to be compared with those flowing forth on this coast. There is everything in Trincomalie to charm the eye; and its physical features make it politically the most valuable possession of the

British crown from Calcutta to Dondra-Head. If we can only hold this place, we can rule the seas of India, and command the commerce of its shores. It is a wonderful conjunction of bays, harbours, peninsulas, promontories, islands, hollows, and hills. A lofty peninsula, three miles in length, stretches southwards, like a gigantic breakwater, half-way across what would otherwise be one vast bay. The deep, clear water shut in by this mighty arm of land is the ever-peaceful Harbour: that left exposed to the sea, and often rough and angry for small craft, is the Great Bay. The smooth harbour is accessible in all weathers; and hundreds of ships might ride in it, and laugh securely at any tempest wrecking its victims in the sea outside. The water of it is so suddenly deep that the largest ships can lie close alongside its banks, not needing boats to carry goods to and fro.

The free or southern extremity of the sea-resisting peninsula, sending two promontories inwards towards the west,—to wit, Ostenburg and Elephant Ridges,—is like the head of some monster opening its jaws. On the lofty western point of the lower maxillary, or northern ridge, is the fort from which it takes its name, commanding the entrance to the harbour, Fort-Ostenburg; the original of which, like that of Fort-Fredrick, was erected by the Portuguese from the stones of an ancient pagoda. Below, running

inwards along the harbour-shore, like a beard beneath the chin, is the Naval Yard. Opposite, in the midst of the harbour-entrance, hiding its western bank, are Sober Islands, the Greater and the Less. Along the flat margin from the Naval Yard northwards runs a good road, from which, as from many other points, "the finest harbour in the world" has the appearance of a spacious lake entirely surrounded by green-clad hills. The low ground forming the neck of the peninsula, having the harbour to the west, and Dutch Bay, Fort-Frederick, and Back Bay to the east and north-east, is the site of the three-fold town. Fort-Frederick is the whole of a smaller peninsula, strongly fortified next the land, rising gradually thence to a great height in the Swamy Rock, striking out north-east from the chief peninsula, like a horn far back on the monster's neck, and so contributing to form Dutch Bay on the south of it, which is not used by ships, and Back Bay on the north of it, where there is a "mosquito fleet" of native vessels in communication with a busy beach. On the loftiest spot of the hill stands a conspicuous flag-staff. Part of a regiment of the line, with a company of artillery, forming the English portion of the garrison, are housed within Fort-Frederick. From its entrance stretches out on the west the esplanade, and the continued plain on which the town is built. Here is the fashionable prome-

nade,—a delightful place whence, looking above the town, to watch the grandest sunsets, or across Back Bay and the sea, welcome day's rising lord. Along its western border, and within the fort on the eastern, reside, almost all connected with the public service, and with scarcely an exception hospitable and merry folks, the principal English families. To the north-west behind lies the native town, with its large bazaars and pagan temples: it is occupied by people of an inferior class, numerous in proportion to their European neighbours, on whom, albeit not cannibals, many of them live. The most wealthy are the Moors. Malay pensioners and their families are met with here and there in this part of Trincomalie. South of the esplanade, between Dutch Bay and the harbour, spreads the division of the town containing the Burghers' houses on the west, and to the east a smaller esplanade or parade-ground, on the farther side of which are the lines or barracks of a detachment of the Ceylon Rifle Corps, composed principally of Malays.

Supported chiefly by civilian and military residents, and occasional visits from ships of Her Majesty's navy, Trincomalie flourishes less in peace than it would in a time of war. Having an unpeopled and uncultivated country behind, it depends for supplies of rice, fruits, and curry stuffs on Jaffna, Batticaloa, and the south of

India. A good trade is hence carried on between the bazaar and Back Bay. On the harbour-strand there are sometimes large dealings, chiefly with Europeans, in satin-wood, teak, ebony, and ivory, brought by river from the interior. Inland, for many miles, there is little but jungle. The monkey and jackal are close to town; not far off cheetahs and elephants are traced, if not encountered; the moose-deer starts and bounds away; and the sportsman finds quails, snipe, and jungle-fowl in great abundance.

The lowest mean temperature is 78 deg., the highest 86 deg. Hot land-winds curl up the lids of books, warp the veneer of furniture, and make the residents gasp and grumble. The adjacent marsh has been drained in times gone by, and the underwood of the wilderness cut away; but drainage is not always permanently effectual, and vegetation is soon rampant again in such a region. The sun pierces the thickest umbrella; school-rooms are furnaces; and the steps to the diglott pulpit are killing study. What missionary ever did his work in Trincomalie without having fevers? It has earned the name of "the soldier's grave." It is the place where to sigh, and say,

"Dangers stand thick through all the ground,
To push us to the tomb;
And fierce diseases wait around,
To hurry mortals home."

The English church is within the fort ; and there is a Romanist chapel in the town. The Wesleyan premises are spacious, and well situated for the purposes of the Mission. Our chapel, fronting the east towards the parade-ground of the Rifles, and the oldest Protestant place of worship, was opened in 1821. It was erected by subscriptions collected on the station, and is a good substantial building, accommodating about four hundred persons. In advance of it, but perfectly detached and leaving it exposed to view, the school-house on the north, in a corner of our burying-ground, and the missionary's residence on the south, face each other. Between these, before the chapel and on its south side, is a large enclosure or compound, bordered on the east with fine margosa-trees within a wall dividing it from the road. The school, fifty feet by thirty-seven,—a squat structure, with a covering of red and hot tiles, put up by the Rev. John Walton at a cost of £140, more than half of which he gathered on the spot,—was opened, with a public examination of seventy boys, on the 6th of December, 1850. A mile off—in Perunteru, the high-street of the native town—there is a school-bungalow, which is also used as a chapel ; and we have another preaching-place, and a school for girls.

Cottiar, which the Dutch found the principal place of trade on the coast, is often visited by

the Trincomalie missionary. There are no remains of the fort which the Portuguese knocked down; and the village is almost deserted by commerce. It was hence that, in 1659, the good Englishman and honest writer, Robert Knox, went into his long captivity among the Kandyans; and the tamarind-tree is still standing under which his father, the captain, was betrayed. West of Cottiar, the Kurugal-ganga, or northern branch of the Mahawelli-ganga, falls into the Great Bay. The southern branch, the Vergel-ar,—a beautiful river, deep and dangerous, mightily flowing with arrowy swiftness,—diverges from it almost at right angles about forty miles from the sea, separating the province into its two revenue-districts of Trincomalie and Batticaloa. The entire population of the eastern province is 75,798.

Sailing southwards along the coast, a stranger would not imagine that almost parallel with the sea-shore, from which it is separated by a not wide strip of land, a lagoon or so-called lake, a mile or two broad, extends for thirty miles. The entrance to it, known as the Batticaloa River, is in the mouth so narrow that but for a house and flag-staff it would only be discernible, and with difficulty, from the north. There are but eight feet of water on the bar at high-tide. The line of coast continuing to the south-east, the passage to the lake is from north

to south. Here the Dutch paid their first visit to Ceylon in 1602. After a row of three miles up the river, a small quadrangular fort is reached. The place was originally fortified by the Portuguese in 1627: the Dutch took it in 1638, and built the fort now standing. In old time its guns sufficed to awe the Kandyans and to shelter boats: at present it is merely kept in repair. Arranged for a battery at each angle, it contains barracks, what was the commandant's residence, now used as a rest-house, an empty magazine, and a church of simple structure. It rests on the verge of a little island, a mile long, half a mile broad, and three and a half miles in circumference; the first of nine lying about the lake, and named Puliantivo, or "the Tamarind Isle." In the middle of the esplanade, spreading out beyond the fort, is the European burial-ground. The central and most conspicuous in the line of white buildings along the farther or northern side is the Wesleyan place of worship. It was erected in 1838, entirely by the exertions of residents, and is an illustration of unity achieved by division. Parts of the building were assigned to individuals, who did the work they undertook at their own cost. Large trees growing at a great distance were felled and fetched by a Tamil modliar for the ten pillars that support the roof. It is an excellent chapel, and more spacious than that at Trincomalie.

Near it is the missionary's residence; behind, among the trees, is the Romanist chapel. Every house, as in Jaffna, has its garden of flowering shrubs and fruit-trees. Away in the north-western corner of the esplanade are the courts and offices of Government, and the residence of the assistant-agent; nearer, at its north-east corner, is the native town.

The name Madacalappu, by Europeans changed into Batticaloa, means "the Lake of Mud;" but it is now given, like Jaffna, both to a chief town and an expanse of country. The Batticaloa division of the eastern province is distributed into nine districts, containing a population, not counting the sparse residents in the western interior, of 41,000. The central and principal district, including Puliantivo and five other isles, and the largest villages, is Manmonne, in which alone there are 18,958 inhabitants. The next most populous district, though least of all in extent, is Karewago or Caravaore, on the east side of the southern extremity of the lake: it numbers 9,468 souls. With these two districts correspond our Batticaloa Circuits. It was at Caravaore, or the Batticaloa Second Circuit, that an old man, striking his staff on the ground, said, "Of what use is a catechist here alone? He is a creeping-plant, which may be trodden under foot: the Englishman is a tall tree, up which the vine would climb." No

English missionary ever resided there; and, as often as not, the place has been left without a native agent. We merely retain possession of a square inexpensive plot of ground, surrounded by a moat to check the buffalo and cheetah, twenty-four miles south from Puliantivo. It was purchased when the government agent and the missionary worked in harmony, and God blessed their united labours; but is now the symbol of broken promises. The Batticaloa First or Puliantivo Circuit contains numerous schools and preaching-places. The villages across the water receive regular visits: Cottamuny, the nearest to Puliantivo, and almost part of the central town; Cattancudiyiruppu, where, saying that he had done so at Hyderabad, a Moor engaged to fast forty days, allowed himself in the presence of the head-men and other witnesses to be locked up in a little unventilated room, with only a small jar of water and some opium, and, as flies and the atmosphere had indicated, was found dead at the end of eighteen days; Caravapancany, where our humble place of worship was a temple of the god Pillayar, before its former owner gave himself to Christ, and this portion of his property to the Mission; and other interesting places.

The missionary at Batticaloa keeps his own canoe; and if an awning could be stretched overhead, and companions were select, it would

not be irksome sailing up and down the lake. Occasionally a crocodile is seen basking on a bank of mud. In shallow places near villages in the south, where the water is almost fresh, curious objects just above the surface turn out to be the noses of buffaloes retired from the sun. Creepers overspreading clumps of trees give the appearance now and then of leaf-mantled ruins and castles on the shores. In the interior rise noble hills; but for leagues from the lake the country is low and level. Amid luxuriant vegetation, the guana runs, serpents glide, the deer bounds, the elephant browses, the leopard prowls, the jackal scents his course. Pea-fowl and other birds tempt those who love the gun and game. And every village is redolent of cheap fish.

A better situation for the cocoa-nut tree, which loves water, a sandy soil, and the sea air, could not be found than the strip of land between the lake and the ocean; and it has been chosen for plantations, which flourish perhaps beyond those of Jaffna. This belt is studded with prosperous villages, some of them occupied exclusively by Moors, who are here as elsewhere the principal traders. Cotton-twist, brass-ware, and other goods are imported by them; and they export rice and various grains, satin-wood, ebony, and timber, cloth woven by the natives and having some fame, and bee's-wax and deer's

horns, the last obtained for salt and cocoa-nuts from the Veddahs.

The Veddahs, or Hunters, are lineal descendants of the islanders whom the Gangetic invaders disturbed, and who retired before the lawless Malabars. They are of three classes; coast, village, and rock or forest Veddahs. The last, who are the most numerous, keep themselves concealed where their fathers fled two thousand years ago, in the dense forests and beautiful plains of Bintenne or Veddah-ratta, a tract of country ninety miles long and forty-five broad, between the foot of the Kandyan mountains and the lake and village districts of the Batticaloa coast. They subsist on roots, fruits, and honey, and animals slain by their arrows; and live in caves, and in the hollows, and even among the branches of aged trees. Of stunted size, with shaggy uncut hair, large heads, flat noses, projecting jaws, prominent teeth, and misshapen limbs, evidently a deteriorated and dying race, their appearance now might suggest the title Yakkos, which they did not deserve, but received in olden time. They only look like demons: in disposition and character, they are quiet, timid, and inoffensive. Shunning civilized races, and darting into the woods if by chance observed, yet they have dealings with both Tamils and Singhalese. Should they require cocoa-nuts, salt, cooking-chatties, cloths, hatchets, or, more

likely, arrow-heads, they convey an equivalent in honey, wax, ivory, horns, or dried deer's flesh to the village nearest their hunting-ground; but they go by night, and deposit what they have brought near to the dealer's door, leaving rude models and signs to indicate the shape and number of the articles in request. The villager places the goods where he found their price; and they disappear. These poor people are not regarded by the surrounding races as outcastes, like the Rodiyas, but as of superior rank. They have little idea of religious worship, but are not so licentious in their ways.

In 1841 Government indulged its desire to attempt to benefit and civilize at least a portion of the venerable but degraded race. With this object £200 for that year, and in the year following an equal sum, were entrusted to Robert Atherton Esq., the assistant-agent. Thinking Christianity would serve as a means of civilization, he took the missionary with him into the jungle, where many of the poor people were assembled with difficulty; and fifty-three families of them were formed into two villages. They were supplied with implements of husbandry, and taught to cultivate the ground for their subsistence. The missionary paid them occasional visits afterwards; and, in his absence, two schoolmasters placed among them conducted divine worship on the Lord's-Day. To protect them

from the Moormen, constables were duly appointed; and a Tamil Christian was made headman of Bintenne. The Hon. Stewart Mackenzie, before he left the governorship, empowered the agent and the missionary to draw £25 a year from his son-in-law, the Hon. P. Anstruther, for the support of a Veddah school. This amount sufficed for more than one; and two "Mackenzie schools" were accordingly established. The Wesleyan Committee placed £50 at the disposal of the Rev. Ralph Stott; and there was the hope of a missionary being sent to the "wild men." More than a hundred and fifty were baptized. "I would remark," wrote Mr. Stott in January, 1843, "that I do not reckon any of the Veddahs as members of our Society. I have received them as children, and think it prudent to keep them as such for a time." All went on well till some of the subordinates proved worse than useless. The Veddahs were at last heard to complain that they felt they were forsaken. Still good was done that remains to this day. There are now about four hundred Village Veddahs, dwelling in huts of mud and bark, and cultivating grain, on the border-ground between the interior country and the Batticaloa lake. No doubt they might be wholly reclaimed; and through them advances might effectually be made to the Forest Veddahs.

The third class is that of Coast Veddahs,

about five hundred souls, distributed in small villages between the northern extremity of the Mud Lake and Venloos Bay. Tamil is spoken by them, and they will probably be absorbed in the Tamil population. They may be said, in fact, to have been recovered to manhood and civilization. Government supports a teacher among them; and they are cared for by the missionaries.

Such is the Tamil or Northern District of the Wesleyans in Ceylon, smaller and less populous than the Southern or Singhalese. Their strength, and the extent of their success in the four Circuits into which it is divided, are indicated in the following table, compiled from the latest returns :—

	Jaffna.	Point-Pedro.	Trincomalie.	Batticaloa.	Totals.
Chapels	3	1	1	1	6
Other preaching-places	13	5	3	10	31
Missionaries	3	1	1	1	6
Tamil ministers	1	1	1	2	5
Catechists	1	1	1	2	5
Local preachers (unpaid)	11	1	2	12	26
Day-schools	14	4	2	8	28
Day-school teachers	17	7	3	13	40
Male scholars	446	145	125	244	960
Female scholars	141	13	20	60	234
Total scholars	587	158	145	304	1194
Worshippers	1200	210	180	350	1940
Society-members	196	31	29	150	406

CHAPTER III.



GODS OF THE TAMILS.

THE existence of a Supreme Being, Brahm, or Para-Brahmam, described as active and inactive, devoid of qualities, yet possessing every attribute and perfection, all in all, is taught in the sacred books and recognised in the popular creed of the Hindus. He is manifested in the three forms of Brahma, who receives no worship; Vishnu, to whom chief honours are paid on the continent of India; and Siva, the god of the Tamils, whose worshippers say that he was the first produced,—that, indeed, he himself is the Supreme,—and among his thousand names call him Maha-Dev, “the Great God.”

What a god! He falls into shapes and parts. You may give him one or five heads, as you please; and two, four, or more hands. From the forest of his tangled hair, which the moon illumines, issues the river Ganges. The crescent adorns his forehead, encompassing a frontal or third eye, which from corner to corner

is perpendicular, and with one glance of which he burns up the universe. His other eyes are inflamed. From his ears depend rings of snakes. His throat is blue from swallowing poison. Two of his hands are empty, and spread open with the palms forward; one pointing up, as if blessing or forbidding; the other down, as if begging or inviting. In his other hands he holds, according to their number, and as suits his purposes, a shell or horn, a drum, an axe, a bow, a club, a sword, an iron pestle, a trident, fire, a robe, a man's skull, an infant, an antelope, a cup for blood, a sacrificial bell. Serpents coil about his head and shoulders, and he wears a necklace of human bones. Excepting that he daubs himself with ashes, he is usually only "clothed with the four quarters of heaven." Sometimes he wears a tiger's or an elephant's skin. His tastes are foul, and his exploits vicious. He chews intoxicating herbs. He is an expert thief, an accomplished liar, a mad debauchee, a raging murderer. In battle-fields, and grounds where the dead are burned, he drinks blood from skulls, and dances with attendant demons. What is this god but a reflection of fallen man? If not called Baba-Adam, as in some parts of northern India, he reminds us of the complaining voice from above: "Thou thoughtest that I was altogether such an one as thyself." But he is that voice from below which said, "All these things

will I give thee, if thou wilt fall down and worship me." He is the usurper from whom it is the object of Christian missions to emancipate the Hindu.

While it is not to be denied that there are Tamils who believe in the continual and particular providence of the One God, and worship him directly with contemplation and meditation, and if not exclusively, yet with confidence and homage, it must be admitted that, in the general opinion, he is only omnipresent in a vital pantheism, not in a personal and observant life. God omnipresent is not thought of so much as an omnipresence of gods. Have not the people been driven to this? Alas for them, if their minds must be fixed only on degenerate Siva. It must be a relief to them to turn to subordinate deities. Where are they? How many? What are their names? The multitude embarrasses. In the woods they are more numerous than the birds, and in the fields countless as the insects. A divine habitation is seen in every fountain, and a temple in every well. The river is a highway for gods; and they float on the ocean's waves. They are in the fish, the fly, the fowl, the reptile, the beast, the man. Like its changeful currents, they move to and fro in the air. They rest and ride in troops on the downy clouds. In the sky, they are not outnumbered by the stars. They are three hundred and thirty-

three millions ! But as, while in the remote and unsearchable regions of space there are, in system beyond system, myriads of orbs, yet not more than a thousand can be distinguished in the clearest night by the naked eye ; so, if fiction may be compared with fact, when we come to names and numbers, we reduce within bounds the mythology of North Ceylon. The divinities individually and particularly spoken of by the people do not greatly exceed a score.

First among them is the consort of Maha-Dev, herself called Devi, or, to distinguish her from the wives of Brahma and Vishnu, Maha-Devi. Other leading names of the goddess are Sacty, Parvati, and Amman or Ammal, under which name, signifying "mother," she will make an appearance in the present memoir. When her lord rides on his white bull, she sits upon his knee. Under the names or forms mentioned, she is of a light complexion, and the benignant bestower of fruitfulness. But she does not keep to those forms ; and her every additional appellation is a degradation, like Iscariot after Judas. She is described as the energy of her lord's nature, concentrated, personified, and active ; and, taking pleasure in all possible varieties of vice, she is indeed Siva's other self. The wife becomes the tyrant, the mother the monster, the woman the wicked one. As Kannagay-Amman, she is the mistress of a merchant called Kovalar,

whom, on his execution by order of the rajah of Madura, she restores to life. As Mutturay-Amman or Muttumary, she occasions cholera, mumps, measles, and especially, under pretence, as her name implies, of covering people with pearls, small-pox. As Durga-Amman, she assumes a yellow hue, and is entrusted by the world of gods with their combined arms and attributes, to rescue them from Durgu, with whose name she is rewarded, Magidasuran, and other giants, by whom the divinities have been subdued and oppressed. You may see her with gemmed crown and jewelled dress; her left knee on the giant, as he is in the act of resuming his own shape, after contending in that of a monstrous buffalo; her right foot on a lion, which is Siva himself in that form, helping her by gnawing the arm of the victim; one of her hands, which in this manifestation number ten, grasping the hair of the prostrate foe, together with the tail of a serpent which winds round his shoulder and bites his breast; another piercing him fatally with a spear; and the rest holding various implements, such as the trident, axe, sword, shield, arrow, club. The complexion of sin darkens. All the goddess turns to the colour of Siva's throat. Swallowing every evil, she is now the black Kali, revelling in cemeteries, loving obscene rites, taking pleasure in the swinging-festival, demanding animal sacrifices, delighted

most with the blood of man, the tutelary deity of the Thugs. Wearing no proper dress, she is still laden with jewels from head to foot. Her dishevelled hair hangs down to her heels; her look is the wildest; her blood-thirsty tongue protrudes; her matted eye-brows, the corners of her mouth, her bosom, all are crimson with gore; a dead body is suspended from each of her ears; a string of men's heads hangs round her neck, reaching to her knees; and about her is a cincture of the red hands of the giants whom she has slain. Her own hands, reduced to four, are variously represented as carrying the sword, the trident, the club, the shield, and a human head. Standing on the white body of Kala,—a name of Siva, signifying "time," as does her own name,—with one hand Kali points down and around as if to the mutations and desolations she has wrought; and with another up, either to forbid, for it cannot be to bless, or to indicate the new heavens and earth that will supplant the world destroyed. Like Amman, she is quite a constellation in the pantheon, being called also Pattira-Kali, Uthirama-Kali, and Virama-Kali.

Siva multiplies himself. Of his additional shapes or emanations the seven principal are Virapattirar, Saddanathar, Gurunathar, Vayiravar or Karuppan, Peryatambiran, Narasingavayiravar, and Uttaykudivayiravar. He has four sons,

Pillayar, Kanda, Ayanar, and Kattavarayar; of whom two are worshipped almost equally with himself and Amman. The eldest, Pillayar, called also Ganesa, Ganapathy, Vinayagan, and Vikkin-esparan, is of a red complexion, and low in stature; and, whether his rotund figure or large appetite be considered, is justly entitled "the Belly-god." His favourite fruit is the cocoa-nut; and in one of his four hands he holds a cup of his common food, a compound of sugar, peas, and rice-flour. His other hands are variously represented as carrying a shell, an axe, a ball, a rope, and a rod such as is used for guiding the elephant, or an iron stile for writing. He has an elephant's head, with trunk and tusk complete; and is the protector of the world, and the god of wisdom. Like the Janus of the Romans, his image or picture is placed in thresholds; and, as himself the doorway, he is worshipped before other gods, almost every prayer being prefaced by an invocation to Pillayar. He is saluted before meals, on going to business, when starting on a journey, on proceeding to sow a field, on building a house, when about to write a letter or read a book, at the commencement, in fact, of any undertaking. A mark of dedication to him adorns every title-page, from that of the poet's volume to that of the schoolboy's copy-book. His presence is asked at weddings, and his figure is the tahli or nuptial emblem. Painfully

disproportionate in size, his steed is a rat. This animal was once a giant named Taraku, who tormented gods and men. Assailing him by command of Siva, Pillayar changed his shape, and tamed him into his service. Saving itself much vain labour, and gaining its mountainous rider a reward, the rat, symbol of wisdom, won a race against the more rapid vehicle of its master's brother. Siva called to him his two sons, and, holding out a tempting fruit, promised it to him who should first go round the world. Proudly mounting his peacock, Kanda flew off with confidence. The Belly-god only ran on his rat round Siva, exclaiming, "Thou art the world," and received the reward while his brother was yet long on the wing. His most famous temple is at Manepy. Some hold that he is a single deity: others say that his wife is Valavay.

Kanda, Kattigeyan, or Suppiramaniyan, the brother of the red god of wit, is the yellow god of war. Yet he appears to his votaries in no belligerent character, but as a bestower of gifts, particularly male offspring. In infancy he was nursed by the Pleiades, one for each of his six bright faces. In his hands, numbering two, four, six, or, more commonly, twelve, he carries such implements as a bow, arrow, spear, trident, sword, and fan. He rides, as before said, on a peacock, his saddle being the ordinary seat of the gods, a lotus-flower, and the tail of the bird, spread

upwards, the back of his gorgeous throne. There is a celebrated temple to his honour at Nellore. He has two wives, Valliyamma and Teyvayanay.

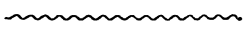
Other prominent gods are, Ayan, son of Siva and Vishnu; Suriyan, the sun; Kiragangal, the planets; and the eight regents of the compass, viz., Inthiran, lord of the firmament, who rules the East; Akkini, god of fire, S.E.; Yaman, king of hell, S.; Niruthy, S.W.; Varunan, god of rain, W.; Vayu, god of winds, N.W.; Kuperan, god of wealth, N.; and Isanan, a name of Siva, N.E. A famous god of the pariahs is Valliyappan.

In addition to the "gods many and lords many," elves and demons play their mischievous and wicked games. A little male fairy of the name of Cuddisattan is invoked by jugglers when they perform their tricks. He rides on the horns of the foremost cow returning from the pasture to the stable in the evening. Invisible to the unassisted eye, yet he must be seen to be propitiated and trusted. Any one determined to seek his good graces magnifies the power of sight by anointing his eyes with the tears of the screech-owl; and then, going in the evening gloom with parched rice, fruits, and other offerings, and fixing his gaze on the head of the leading cow of the slowly-approaching herd, fails not to distinguish the presence and enlist the favour of the awful sprite. Of she-

goblins one of the chief, carrying a torn box and a few winnowing-fans on her head, and handling an old broom, is Kottiyattay. She may be seen about unfrequented paths at noon or in twilight, but is imperceptible when, in her way of business, entering houses to torment and injure new-born babes. Other fairies are Kucuvirichy, Kucupisasu, and Putharayar. But Legion is the name of the ghosts and devils who delude and injure people, pouncing upon them from trees, animating carcases, and shining amid the ashes of the dead. They honour Siva as their lord, and join him in his frantic dances.

There are, moreover, deified creatures; not merely human and bestial qualities reflected and personified, but the spirits of men, women, and animals honoured with worship. A class of canonized women is called Natchimar. Of men elevated to the rank of gods are Muniyappar, departed sages, and Annamar, the heroes who invaded Jaffna from the south of India. Of animals worshipped in the "isle of snakes," first to be mentioned is Nagam, the snake itself. Under the name of Nagatambiran, the cobra-de-capello is religiously approached. In all times of foreboding, especially during the eclipses which they occasion, divine honours are paid to Iragu and Kethu, the dread dragons who endeavour to swallow the sun and moon. But if the serpent is worshipped, so is its enemy and destroyer,

Garudan, the eagle or kite with white breast and black back which Vishnu rides. Formulas of enchantment are repeated to him by snake-charmers and persons bitten by serpents. A story concerning him current in Jaffna says, that, finding a nest of young rats, a boy put some of them into his bosom, and was taking up another, when his hand was bitten by a snake. Down flew the divine bird, killed the malicious reptile, relieved the child from the effects of its venomous bite, and rewarded himself by devouring the vermin. Another deified animal is the monkey-Hercules, Anumar.



CHAPTER IV.



HEATHEN WORSHIP.

THE preceding outline shows that there is much to amuse, if there were not more to shock and disgust, in the history and character of the gods. Turning to their votaries, the heart yearns with pity, and the cheek glows with shame. A native has lifted the veil from the closet-worship of the Hindu. Having stamped with his left foot on the floor, as if to arrest the attention of the god, the worshipper snaps his fingers, and bends his head in every direction; then he makes a succession of long inspirations, after each of them snorting the air from his lungs; then he flaps his arms against his sides; then he slaps himself in the face; then he twists his fingers, and turns his feet into unnatural positions; and he ends his secret devotions by throwing all his body into odd contortions. Like antics are not omitted in simultaneous and public worship. The people stamp with their feet, clap their hands, snap their

fingers, and pat their mouths. They lay hold of one another, and dance about; now uttering noises without meaning, and then, even in the hearing of their wives and daughters, chanting improper songs. Excepting that they are more agreed, deliberate, and persevering, and that they are impure, grown-up men and women around their shrines and images are like children with their doll-houses and toys. They go through ceremonies before things that cannot see; breathe invocations and play music to what cannot hear; present flowers and spices to what cannot smell; marry logs to one another; fan what does not feel the heat; clothe what is insensible to cold; cover a stone with mosquito-curtains; spread rice and fruits before that which has no appetite, and themselves eat all the idol leaves.

The annual festival, when sins are cancelled, is itself a season of unbridled vice. For about a fortnight, morning after morning, and night after night till midnight, not to specify gross immoralities, there is much bad feeling connected with the exhibitions of rival worshippers. Everything is done in a milder and more restrained fashion, perhaps, than in former days in the island, and than, in the present day, on the neighbouring continent; but in a fashion how constrained and mild! Vows contracted in times of affliction and fear, since the previous festival, take different

shapes ; and punishments due from Yama, for sins and negligences, are averted by various means. To cancel the necessity of descending in the scale of births to Yamalagam, the world of hell, and purchase help to get nearer Moksham, the heaven of absorption into the Divine essence, and at the same time win applause on earth, the careful accumulations of months, in exchange often for serious consequent distress, are squandered in dresses, banners, decorations, music, dances, processions, torches, illuminations, fireworks, and presents to worthless priests, of fruit and grain, silver and gold. The most important and imposing ceremonies are reserved for the conclusion. Then, amid bands of music and crowds of admirers, semi-circular frames, covered with tinsel, flowers, and feathers, and containing gifts, are borne to the temple from every quarter. Each bearer, under the influence of intoxicating herbs, pretends to be possessed by the spirit of the Swamy. One, as he approaches, carrying the frame on his shoulder, which is the usual mode, lifts his limbs and whirls himself about in time with the music. Similarly laden, another comes panting and sweating upon his knees. And here one rolls over and over on the ground, managing, as he so completes his journey, still to hold up the sacred burden in his hands.

See the growing multitude. Thousands have

crowded together, all joyful-looking and in holiday attire. The women are dressed in white, red, or green, or some other bright colour, and have jewels in their ears and noses, and on their necks, arms, wrists, and ankles. The triple transverse mark of Siva, made with ashes previously offered at some shrine, is on everybody's forehead; and men and boys wear the badge and charm also on their breasts, backs, shoulders, and arms. A priest with lamp and bell goes into the dark, deep sanctum of the idol. Getting a glimpse of it as he waves the light, the people in the court, if they do not prostrate themselves, at least raise their palm-joined hands to their foreheads. Ringing his bell, that the multitude may know how he is engaged, and accompany him in attitudes and utterances of devotion, and muttering accustomed words, he bathes the idol, anoints it with ghee and oil, offers it incense and food, and throws over it strings and garlands of sweet-scented flowers. Before the chief gate outside, a Brahmin now beats about him with a heavy strap, clearing a broad space in the middle of the people, who seem to take his blows as a favour. Music begins. Temple-women come out, and stand on the cleared ground, their skin coloured with turmeric, in dresses of blue or scarlet, with bands of silk and chains of gold, and adorned from crown to finger-ends and toes with jewels. Moving to

the noise of the instruments, as if they would allure the Swamy, towards which they keep their faces, they advance and retire again and again, waving their arms slowly, swinging their bodies, and making the bells upon their ankles tinkle. Borne by a favoured priest under a canopy supported by four men, the complacent idol or its substitute, covered with gems and jewels, makes its appearance. Preceded by the dancers and musicians, it is carried to the foot of an inclined plane of brickwork, and up through a door in the wall of a high shed. It is then placed under a ready canopy of flowers, on the upper floor of the pyramidal car which waits within. Leaf-mats having been removed, the chariot stands exposed to view, carved and painted with figures, not so grossly, thanks to established and respected law, as similar vehicles on the continent, and hung about with little flags, gaudy drapery, and festoons of flowers. Around the image stay Brahmins in the highest tier, holding an umbrella over it, fanning it, and offering it incense; and the gallery below is also filled with priests. On the ground stands an official, intoning a series of sacred verses, his mouth filled the while with areca and betel. His repetitions ended, the music strikes up again; the temple-women who have gone to a distance before, leaving space for the ropes attached to the car, resume their dancing; and a hundred

men get themselves merit by seizing the extended cables. The priests on the car nervously support themselves by its pillars; its heavy wheels are stirred; the god has condescended to start; and as the tottering machine moves groaning forth, thousands of arms and voices are uplifted, and little children, held above the heads of the people, are taught to stretch out their joined hands, and say to the image, "Swamy!" The car has at length passed you, and you see behind it on the ground, in a double row, lying at their full length, clasping their hands over their heads, and by muscular exertion rolling after the wheels in their order, hundreds of men and boys, nearly naked, covered with dust and perspiration, and bleeding where the bones are prominent. On each side of this prostrate mass, women in single file, at a considerable distance behind one another, kneel after every step, and, stretching forwards, touch the ground with their faces. At the sound of a bell the procession pauses; and the men at the ropes, the god in his chariot, and the people in the rear, rest. The priest at the idol's side takes the opportunity to refresh it with incense and act other ceremonies; and the rollers create some amusement as, with comical looks, they lift their grimy faces, to see how far they have come, and by whom they are being watched. Away all go slowly again, till they stop at a heap of cocoa-nuts. A

large circle of spectators is formed in front; a great stone is laid down in the midst; and, in fulfilment of his particular vow, a devotee proceeds to break on it one after another all the cocoa-nuts. Considerate bystanders kick the fragments of shells out of the way, for the sake of those who will be rolling over the ground presently; and the car moves on again. This weary circuit outside the temple, the performance of which I have seen at Nellore, is completed in about two hours.

There is not space to tell of those who offer milk, ghee, and supplication to live snakes; of those who, in the interior villages of Batticaloa, drawn into unwitting compromise with the religious customs of the Singhalese, disguise and distort themselves in what is justly called devil-dancing; and of much more that might be said of the modes of worship observed by the Tamils of Ceylon. It can only be further remarked that all these idolaters are our fellow-subjects; that not a few of them fluently speak our language; and that their ancestors obeyed the Christian sceptres of the Portuguese and Dutch. And, be it remembered, they are but one of many pagan tribes whose empress is Victoria of England. Why has God placed them in our power? In our power? We have failed to make them Christians. What can we do? There was a bank of sand. Soft airs carried

over it winged balls of seed. One seed in a thousand sent out its living feelers, and fixed itself securely. The ground became compact. Shrubs rose. Trees spread their branches. The palm displayed its fruits. Deposits from currents in the sea and in the air produced a broad and lofty garden. But all this was not effected in a day. We see in the northern and eastern coasts of Ceylon the work of centuries. Such is the process of evangelization. It will be perfected in time. Let us pursue our duty. Let us be patient and persevering. Let us humbly pray and toil. Let us be bold to hope. The ocean of grace is not still; and the Spirit bloweth where He listeth. There are signs of a blessed future. The field is not wholly barren. Here and there is shown what God will do by our laws and missions. There are hundreds of Christian Tamils.

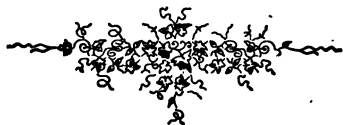






PART SECOND.

SANMUGAM AND VAIRAMUTTU.



CHAPTER V.

FIRST-FRUITS OF OUR MISSION.

CHRISTIAN DAVID was a native of Tanjore, and in his childhood a pupil of Schwartz.

After being engaged on the coast of India as a Tamil schoolmaster, he removed to Ceylon, and was there employed in the same capacity until appointed catechist. Assuming white Mussulman drawers and a black European coat, he then became a candidate for Episcopal ordination. Bishop Middleton, if satisfied of his power to do so, would have ordained him on the recommendation of the colonial Governor. The desire expressed by Sir Edward Barnes induced Bishop Heber to make inquiries concerning him; and, receiving encouraging reports, he sent for him to Calcutta, where, in May, 1824, he ordained him deacon and priest, to be stationed at Jaffna as a colonial chaplain of His Majesty's government of Ceylon. On his way back to the island, the first Hindu admitted into holy orders created some stir at Madras; for he

was proud of being a sudra by caste, and opposed to the enjoyment by pariahs of equal privileges in the church. On this perplexing subject, in conversations at Calcutta, and subsequently by letter, he succeeded in unfavourably biasing the views of the bishop. I saw him in his old age, a few years before his death, walking slowly by the fort, a tall gentleman, in white mongrel attire, with a slight stoop, large wrinkled features, and a look not very agreeable.

In 1799 a Tamil infant was presented by its Christian parents in the church at Chundicully, about a mile from Jaffna, to be dedicated to God in baptism by the name of John Philips Sanmugam. When old enough, he was sent to the school connected with the same church; the schoolmaster at the time being the future colonial chaplain, Christian David. Under his care, he became duly proficient in such learning as it was possible for him to acquire. When the boy was fifteen years of age, and beginning to think of doing something for himself in the world, the Rev. Thomas H. Squance made his appearance in Jaffna. Sanmugam was much interested in the proceedings of the Wesleyan pioneer, who officiated in the Dutch church in the fort, afterwards surrendered by the consistory, as perhaps became loyal and apprehensive subjects, but not without something like ingratitude, for the exclusive use of Episcopalian ministers. Possibly

the Presbyterian trustees would never have admitted the Methodists, but that in fact our first missionaries took up their stations by the recommendation and with the patronage of personages high in power. After a few years, in the providence of God, the youth was introduced to Mr. Squance, and became one of his helpers; and by his instrumentality he was led to give himself to the Saviour. The circumstances of his conversion are thus related by the venerable sole survivor of Dr. Coke's companions on the voyage which landed their beloved leader in heaven :—

“I first became acquainted with J. S. Philips about the month of June, 1818. I then employed him as an assistant in visiting our schools, and in reading Tamil with me. The New Testament was our principal text-book. As we read, I was accustomed to expound and apply the truth to his understanding and heart as forcibly as I was able; and in a very little time I had the satisfaction to perceive that the truth was making a deep and salutary impression on his mind. He became deeply convinced of sin, and continued with great earnestness to seek, until he obtained the knowledge of salvation by the remission of his sins. On looking into my journal, I find the following entry :—

“July 31, 1819. I have just had a conversation with a native young man, J. S. Philips,

which has given me much pleasure. The substance of it was as follows :—‘Do you ever pray?’ ‘Yes.’ ‘What do you pray for?’ ‘To have my heart fully renewed, and to be made like Jesus Christ.’ ‘Do you know that you are a sinner?’ ‘Yes; I know that my heart is sinful, and that I have been sinful also in my actions.’ ‘Do you think that God is willing to pardon your sins?’ ‘Yes; I believe He has pardoned me.’ ‘What makes you think so?’ ‘Some time ago I was in great distress, and was afraid that I should go to hell. I prayed very earnestly to God to have mercy upon me, and while I was praying I was made very happy; and now, whenever I pray, I always find great pleasure and delight in it.’

“He was about nineteen years of age when his soul was made happy in God. From this time he became intensely solicitous that others should participate with him in the enjoyment of God’s salvation. He was indefatigable in his efforts to make known the way of truth, urging the religion of Christ upon the attention of all who came in his way, and, I have reason to believe, with very beneficial results in several instances. Soon after this I left Ceylon, and therefore had no further opportunity of observing him personally.”

The venerable missionary appears to have forgotten that on his removal from Jaffna to Negapatam, in the year 1820, he was accompanied

or followed by Sanmugam. In that town our teacher and catechist became associated with one whose unequalled Tamil hymns I have heard him give out in many a happy meeting. He was the faithful fellow-labourer of the missionaries there from October, 1820, until April, 1821, when the Rev. Elijah Hoole removed to Bangalore. As for a great part of that time Mr. Squance was on a visit to Jaffna, he would not find in his journal any notice of his Tamil friend. But an interesting picture of him is discovered in Dr. Hoole's "Personal Narrative" of his Mission to the South of India. "Mr. Squance being detained in Jaffna," says Dr. Hoole, "I thought it best to wait his arrival before I left Negapatam, and to endeavour, meantime, to supply his place. In the Portuguese congregation, and in addressing the natives, I still used an interpreter; an inferior method, certainly, of conveying instruction, but which may be used by a missionary advantageously until he acquires the ability of expressing his thoughts, and choosing his own phraseology, in the language of his congregations. My interpreter being a zealous Christian, who has since been received as an assistant-missionary, I could rely on his faithfulness; and even when I had gained enough of the languages to understand his interpretation, I found preaching by his assistance a profitable exercise, which brought to my notice words and phrases that

could not have occurred to me had I been confined to my own composition. On the last opportunity I supposed I should have in Negapatam of thus preaching to the heathen, a large crowd assembled at one of the choultries, and appeared to listen with great interest and amazement to a discourse on the Day of Judgment, a subject to them entirely new. My own heart was affected, and I thought the hearts of my hearers also: the event I leave with God, who alone 'giveth the increase.'"

A corner-stone for this memorial is supplied by Dr. Hoole in the following communication:—"Nägapattnam, Nättam for shortest, called by Europeans Negapatam, in the year 1820, had all the appearance of the ruined capital of the Dutch power on the Coromandel coast. The walls of the fort were there, riven and tossed about in huge masses by British powder; the grand old houses were without inhabitant; the church was still used as the place of worship; while the custom-house, a huge building of two stories, was occupied by the missionary and his family and assistants, part of it being fitted up for evening services in English, Portuguese, and Tamil. In this home of religious and domestic happiness I visited Mr. Squance, and at that time formed the acquaintance of John Philips. His appearance presented a strong contrast to the ordinary inhabitants of the place. The

hardy fishermen were of the blackest hue, and either despised clothing, or had no means of procuring it. The busy traders did not cover half their dark bodies with the cloth wrapped about their loins. Negapatam was at that time a principal emporium for native manufactured cotton, of sufficient importance to warrant the employment by the Honourable Company of a resident commercial agent. The weavers and merchants were generally of a lighter complexion, and were better clad, than the other classes of the people. But John Philips in these respects was quite their superior; his fine fair face, answering to his native name, San-mugam, was always lit up with intelligence; and his flowing garments, enveloping his whole person, were of the purest white. As a specimen of a Christian native, he was an object of interest. He met the native class. He read the Scriptures in their own language to the native household, and prayed with them with fervour and fluency. He was always ready to converse with inquirers, to correct their erroneous notions as to the object of our labours, and to afford them information of the highest value. He had a word of exhortation ready on all occasions; and while we felt the advantage of his company in the open-air services which were held daily in and around Negapatam, he was greatly missed by us when we extended our pony-rides to a greater distance

than it would be possible for John to walk. On one occasion he met with rough usage at Nagoor, a town half Mahometan, half Hindu, four miles distant; but providentially escaped with his life by his speed in running; his slim form giving him no other chance in contending with men of robust frame. He cheerfully gave his spare time to reading for my improvement in the native language, the value of which I felt ever after; and as an Asiatic, and a Christian, and a friend, he has left on my mind a grateful impression not to be effaced."

Having laboured on the continent honourably and usefully for about three years, Sanmugam returned to Ceylon, and was employed as a catechist in his native town. He was almost daily at the Mission-house, during the nine years of its occupancy by the late Rev. Joseph Roberts, by whom and his family he was seen to be a cheerful and devoted Christian; and he frequently attended the missionary on his tours, proving himself an unassuming and agreeable companion, and an effective helper in the Lord.

CHAPTER VI.

THE PEARL-DEALER.

IN the beginning of 1829 Sanmugam was sent by the Rev. Joseph Roberts to the western shore at the time of the pearl-fishing. At Condachy, the chief rendezvous for boats, and Aripo, which was the seat of the supervisor's jurisdiction, distinguished by fort and barracks, and having for the occasion a goodly guard of soldiers, and on the ground between, a distance of four or five miles, he found himself in the midst of a multitude of adventurers of different shades, castes, and occupations. "More than a hundred thousand people," Mr. Roberts wrote, "were present from all parts of India." Timely notice having been given by Government in the newspapers of the island and the East India Company's presidencies, the seekers of gain had begun to congregate a month before the weeks of diving, bargaining, and cheating, when the honest Catechist made his appearance with the pearl of pearls. Where there had lately been,

and shortly would be again, only a sandy waste and two miserable little villages, there had sprung into being, as if by magic, an extensive, though neither handsome nor fragrant, city. Its mansions, few of them more than three feet in elevation, were constructed of poles and sticks of palmyra-wood and bamboo, covered in with paddy-straw, fronds of the palm, and cotton textures of various dyes. Here and there a hut-shop exposed for sale coarse cloths, earthenware vessels for cooking, and rice; and there were dealings in jewelry, stuffs, and other commodities, as well as the precious produce of the sea. Occasionally a showy umbrella or palanquin proclaimed somebody's pretensions to be a substantial gentleman from Hindustan; but the majority of the people were humble-looking traders, none the better for an influential sprinkling of practised gamblers, jugglers, and thieves. Conspicuous in honour were shark-charmers of two classes; the original pagan magician with his metal fish to be watched by him alone, and the popish usurper with his amulets of sacred words to be fastened around heterodox divers' arms. Before receiving the assurance of these sharkers that they had shut the mouths of their correspondents in the green sea, the divers, who were chiefly Tamils and Mahometans trained for the work by the habit of fishing for chanks, were afraid to

commence operations; but when the word of security was purchased and spoken, they swarmed away in their wild fleet without fear on the fifteen miles' sail to the oyster-bank, and at the appointed signal from the government representatives descended with the real charm of plunging, scraping, and other unusual noises. For each diver there were two ropes, one fastened to the boat, and the other held by sailors. Tied to the free extremity of the former, and resting upon the edge of the boat, was a stone of many pounds' weight; and a net or basket was at that of the other. The rope that sustained the basket was passed round the diver's body, and grasped by him; he inserted his foot into a loop attached to the stone at the end of the other rope; then, as he drew in a deep breath, the weight was pushed off, and he was down in a moment, gathering what he could; and after a long minute or two, giving the rope which he held, and to which the basket was fixed, a jerk, he was hoisted on board by the boatmen with his doubtful haul.

Of course the duties of the fisher of men were on shore. He was there, to use the language of Mr. Roberts, "for the purpose of preaching the Gospel, and distributing tracts to the natives."

The following is his own report of his doings, not less interesting for its imperfect English and foreign idiom :—

"13th March, 1829. By the help of God, I left this place for the Pearl-Fishery on the 10th of March, and reached Manaar on the 12th instant, where I found one of our members, Mr. Bartholomews, who appeared to continue steadfast in the Lord, and desired me to preach a sermon for the few Christians that are living in that place; which I declined, because the boat in which I came was to sail in the same afternoon. However, I promised him to preach on my return, if it were the will of God. Third part of the fourth" (by which expression I understand him to mean three-fourths of the) "inhabitants are said to be Roman Catholics in this place. I took some tracts, and went to the bazaar and some Portuguese Romanists' houses. Some received the tracts; some will not accept; and others said they have had that kind of tracts from a minister who came from Jaffna a few days ago;"—probably, as will presently appear, the Rev. Levi Spaulding. "In a house, a Roman Catholic woman most heartily begged me for a Portuguese Testament and a Prayer-Book; but I was sorry I had none to give her. In the mean time, I promised her to get a Testament. As for Prayer-Book, I said, we have none.

"Almost the whole of the crew in the boat were native Romanists. They refused to accept the tracts I offered them, giving a reason for it,

saying that their priest at Jaffna a few days ago said to all his people, should any of them receive and read the books from Protestant ministers, they should be cursed, and be excommunicated from the privileges of the Church. Upon this I told them that their priest was very cunning, and fearing that the people will soon find the errors of their doctrine, and turn Protestants, threatened them in this way; and I read to them that part of the tracts where it was written Christ and His apostles ordered to read the word of God, and also their own priests in former times. At this, they said they were very ignorant people to give me any answer: if I would go to their priest, he will be able to answer me. As one of their priests said, 'Ignorance is the mother of devotion,' so these poor creatures are kept quite in ignorance even of their own religion.

"This afternoon we arrived at Pearl-Fishery, and I was greatly astonished to see thousands of different sorts of people thronging along the sea-shore. O, what an astonishment will be, when we see the immense multitudes standing before the judgment-seat of Christ at the last day!

"14th. I found a member of our Tamil society, and got him to go along with me to distribute the tracts, and offer the pearl of great price to the multitudes. We went to the bazaar,

and upon first offering some tracts to the heathens, refused to accept; but I took and read to them a tract, when many surrounded me, and pressed one to another that they may come near to me, and hear well. After I had read, I talked to them also a considerable time. Then those who first refused to accept the tracts were the first persons to ask me eagerly for the same sort of tracts that I have been reading to them. As the Lord turned their hearts to receive the tracts, may soon turn them also from darkness to light, and from the power of Satan unto God.

“The Mahometans also were eagerly asking and begging for tracts; but I had no suitable tracts to give them. They were the most people that were in Pearl-Fishery.

“While I was in another place, sitting and talking with a Romanist merchant, Mr. Spaulding, one of the American missionaries, who also come to distribute tracts, came to us, and argued with him for a considerable time. O, may God soon open these people’s eyes to distinguish between falsehood and truth, and grant them to receive the pure doctrine of Jesus Christ.

“15th. This morning Mr. S. preached in the court-house to Christians that came from different parts of Ceylon and India. They were European descendants and Tamulians. In the afternoon I preached in the same place from 1 Timothy i. 15. Great many who were pass-

ing by the house came and crowded at the windows. All seemed very attentive. After the service over, all the European descendants that were present came forward and shook hands with me; by which they showed their respects to me, though I was a Tamil man.

“16th. Some respectable natives, Roman Catholics of Colombo, came to my lodging with a view to inquire from me about the disputes which have lately taken place at Jaffna, between the Romish priest and Protestant ministers, and asked me who has overcome, and who has lost. I told them I had the copies of their disputes: if you will read them without any partiality, I will give you some, and you will find who has overcome, and who has lost: and also told them that our ministers are not disputing to show their capacity, but merely, pitying on the ignorance of the people, they endeavour to show them what their priests have taken away from the Holy Bible, and what they added to it, and wherein they perverted the real meaning into another, &c. They gladly received the books I gave them, and asked for some more to take to their friends at Colombo, because, they said, they only heard about the disputes, but never seen the copies of their disputes. So I gave them some more; for which they thanked me heartily. The tracts distributed in this place will be carried to many distant places; so

that numbers will soon find out the errors of the Popish religion.

“17th. At the bazaar, one heathen asked me, ‘You come here every day, and give away many tracts; but tell me if any one received your religion?’ For which I replied, ‘When you sow corn, do you expect instantly to grow and reap the fruits, or some time after?’ At this he became silent.

“I have seen two persons attacked with cholera. The cholera that prevails here is quite different to what I had seen in Jaffna three years ago.”—He proceeds to say that the sufferers were comparatively free from the usual symptoms, and “died away” with uncommon rapidity.

“18th. I found some Roman Catholics at the sea-shore, wearing a long rosary about their necks. Any one could soon know the people of Totocorin by this sign. I gave them some tracts, which they readily accepted. One of these men, having received the tracts, asked me the contents of them; and upon my relating them, he threw the tract on my face, and also endeavoured to take the tracts from the hands of his friends, but he could not succeed. They told him they must read the tracts, and take them to their country too. Afterwards they begged me not to be offended at their friend’s ill-usage towards me. I observed, while they were going, they scolded their friend for his bad behaviour. O,

with what patience the Son of God has borne the insults of His enemies ; and what a bright example has He set before us, that we may also bear our cross, and follow Him in His steps !

“About twenty Tamil Christians of Poolian-cotie used every morning to come to my lodging for morning prayer. They related me an extraordinary thing. They said, when they had first come to the place they were in such distress for want of water, one day all of them knelt down near their hut,—all these people lived in one hut,—and one amongst them prayed for to grant them good water. When they had finished their prayer, they got up from their knees, and digged a well on the same ground upon which they have been praying ; and found, to their great joy, good water only when they digged three or four cubits deep. Others, seeing this good water, came near the Christians’ hut, and built their houses ; and when they have digged well only seven or eight cubits distance from the Christians’ well, were disappointed, and found it to be saltish water. This morning I went myself to see it ; and, to my great surprise, I found what they had said to be very correct. By this I evidently see that God neither leave nor forsake those who put their trust in Him. The promises of God never fail. Call on Me, said God, in thy distress, and I shall deliver thee, and thou shalt glorify Me for it. O, He is ever

faithful to His promise, and continueth the same for ever.

“This afternoon I took some tracts, and, while walking along the sea-shore, found great many persons who, having bought oysters, are sitting and opening them with knives very carefully, and searching into them for pearls with anxiety. Some found nothing in their oysters; some found for the less of the price they bought; some for the same price; and others for more than their price. To these people I offered the word of God, and told them, ‘I do not want any money for them. I give you gratis. Take them, and search carefully and diligently: you are sure to find the pearl of great price, and by which you will become rich and happy for ever,’ &c. In this way I gave away many tracts.

“19th. Almost every day I see people who have got our tracts sit and read in their huts, shops, and in the streets. Especially this morning I saw in a shop, while one reading, eight or nine persons sitting and hearing him. At that time they saw me passing by, and called me, requesting to read the tract and explain it to them; which I did with great pleasure. During the whole of the time they were very attentive; and afterwards they said to one another, all I said were very true.

“20th. I went to the lodging of Coomara-samy Modliar, who is first modliar to the

governor gate: offered him also the word of God, which he received with thankfulness, and said he hoped he would profit by them.


"A native Christian from Chillaw came and begged me for some tracts for Romanists. I see almost every day both Heathens, Romanists, and Christians come seeking after my lodging for book. Had not Mr. S. gave me some, I would not be able to supply so great a demand.

"This afternoon I saw dead bodies, and sick persons, attacked with cholera, and who were brought on shore out of a boat which went to dive the oysters. O, what is our life? Some who were alive this morning are lifeless corps in this evening. Others who were quite healthy this morning become sickly in this evening. What a true comparison is made of our uncertain life, by St. James, to a vapour that appeareth for a little time, and then vanisheth away! God has been pleased again, after three years, to visit this part of the island with this dreadful sickness and mortality. Three part of a fourth people fled away to their countries for fear of this sickness."

So ends Sanmugam's diary of his work at the Pearl-Fishery. He did not put off his zeal, when he bade adieu to the woefully diminished multitude, and the place now offensive and unwholesome from the heaps of oysters and other causes. Mr. Roberts reported, "He walked the

whole of the way from the Bay of Condachy to Jaffna, distributing tracts, and exhorting the people to flee from the wrath to come." On his return he expressed himself as much encouraged in the review of his labours, and thankful for the opportunity he had been favoured with of preaching Christ to so vast a concourse. "And I am convinced," the missionary added, "that our efforts to do good have not been in vain."

"Our native-assistant, Sanmugam," was again sent by the General Superintendent to Condachy on the 1st of March, 1831, with upwards of two thousand tracts for distribution, in company with a Burgher catechist. The interesting journal of the expedition, which I have perused, was written by his companion, who therein took upon himself the honour to introduce his Tamil brother as John Philips. Mr. Philips read and preached to the people as on the former occasion; and great interest was awakened by the ministrations, in which he was well supported by John Matthieusz. There not being so many Tamils on the ground as previously, and the authorities finding it expedient not to disturb the oyster-beds for the present, the evangelists returned sooner than they had intended, leaving Condachy on the 8th of March.



CHAPTER VII.



THE YOUNG IDOLATER.

A SHARP child, with very dark skin even for a Hindu, ran, after the fashion of "the rising race" in Ceylon, almost naked about Point-Pedro. He was the second of seven children, three boys and four girls, born to the service of Amman, described in a preceding page, to whom their father had dedicated a small temple opposite the court-house. Being of neither wealth nor caste, though the founder of the temple and chief conductor of its ceremonies, it was this man's interest, as he felt it to be his duty and pleasure, to do everything he could to uphold the dignity and honour of the idol. The first son dying, it would devolve on Vairamuttu in the course of years to become priest and patron. He was therefore scrupulously trained as an idolater; and his fond father hoped great things from him as his disciple, associate, and successor. Not a whisper was breathed in the house against the consort of Siva; and it was

never doubted by any member of the family that she was a true and powerful goddess. The temple now boasts stone walls, a large gateway, an idol-car, and other fitting appurtenances, and has become the largest in the neighbourhood.

Born in 1823, Vairamuttu grew up a fine active boy. At a very early age, steeped in heathenism, he was admitted to our vernacular school. There was no tuition like that of the Mission agents; but was he only to read and talk Tamil all his life? To know the tongue of their rulers, parents with good reason taught children to think, was to be in the highway to riches and honour. Alas, there was not an English school in Point-Pedro. True, there was a keen-eyed, kind-hearted Englishman who went about, like his Master, doing good. Never was there a more consistent, laborious, and faithful evangelist, and there have not been many so successful. But what hope of help was there from one who did not put his chief trust in teaching English, but principally relied, under God, on conversation with the people, tract-reading, and preaching to them in their own language? School-bungalows had this charm for the Rev. Ralph Stott, that they served as admirable preaching-places, where, summoned by the schoolmaster, the presence of the fathers of the children could generally be commanded, and whence tracts could be distributed in all directions. Yet he

by no means undervalued education as a means of spreading the Gospel. In the course of his systematic visits to the schools and the people, he made the acquaintance of Vairamuttu and two of his playfellows; and learning their desires, and seeing that they were interesting and hopeful boys, wondered if he could do anything to meet their wishes. The consent of their fathers was obtained that they should daily go up to the Mission-premises, and try to master the English alphabet.

“When I went to Point-Pedro in 1830,” writes Mr. Stott from Natal, “three boys came to me, wishing me to teach them English; which I agreed to do as I could spare time. One of them was Vairamuttu. Two of them embraced Christianity whilst I was in Point-Pedro, and I baptized them; one by the name of James Townley, after Dr. Townley of blessed memory, and the other by the name of David Stoner, after the Rev. David Stoner, the holy, devoted, zealous, and eminently successful minister, whom I knew well. James Townley sickened, and died happy in the Lord, in a few years. David Stoner still lives, and, I believe, is now a local preacher amongst us in Batticaloa.”

For two years the missionary gave them all the attention he could. But so many were his occupations, and so strenuous his endeavours to leave nothing undone, that he must often have


felt it difficult to "spare time" for what might seem a comparatively unimportant undertaking. Yet he would not give it up; and it was not in his power, if he had considered it desirable, to engage for the three boys a teacher in English. A friend arrived with whom, in the fear of God, he took counsel. The suitable wife of a missionary in the East is his recommendation to the people and helper in the Lord. The Americans, in their lists of agents, number and name her as herself a missionary. Mrs. Stott deserved, though we did not honour her with, this title. Her hands were not empty; but she thought she might attempt a little more. She astonished the natives by patiently carrying on the education of the boys in reading, writing, arithmetic, and quietly—what was of infinitely greater importance—the elements of Christianity; and to her teaching, example, and prayers, as well as the kindness and devotion of her husband, may be attributed the conversion, by the grace of God, of James Townley and David Stoner. It will be seen if her willing teaching was lost upon Vairamuttu, who was eleven years old when he became her pupil.

By the preference and precedents of the country, the proper ornaments of a virtuous woman are ignorance and simplicity. Unadorned in this way, Mrs. Stott was adorned the most for Vairamuttu and his companions. Still,

their Hindu notions developing into the wonted tyranny, they would come to think it not a noble thing to be instructed by a lady; and not the less because envied, they would be more and more ridiculed by other youths. This was not pleasant, particularly as they were bound to feel that they deserved to be so pointed at; and therefore, it may be supposed, as well as for the sake of making greater progress, they were not unwilling to seek new instructors. In 1834 the Wesleyan Central School was opened at Jaffna; and David Stoner and Vairamuttu, the latter still a heathen, whatever the risk, got their names inserted in the list of candidates for admission as boarders. They were not both accepted. Vairamuttu saw his fortunate friend taken from him into the arms, as he imagined, of wealth and learning; and he must make up his mind to be content with the good teaching which in a day not very distant he would be sighing for in vain. He rose above the disappointment. He who was, as all expected, to become the temple-master, lost none of his ambition, and soon, recovering hope, was as ardent as ever in his studies.

The sequel will illustrate the profitableness of our itinerant system. But it has its troubles. Who does not weep for the minister and his family, torn from the midst of dear friends and cherished schemes? And are no tears due for

those whom they leave behind? The kind missionary was removed to Trincomalie. On both sides the parting was reluctant; and it would seem that an effort was made to induce Vairamuttu's friends to allow him to accompany his English teachers. Mrs. Stott says, "When I joined Mr. S. in Point-Pedro in the year 1833, I found Vairamuttu at the Mission-house learning English. He was a little, quick, bright-eyed boy. From his kind and obliging manner, I soon became interested in him; and when we had to leave that place, and found that his father was not willing that he should go with us,—for then, as he said, we should make him a Christian,—I found it a trial."



CHAPTER VIII.



THE SPELL BROKEN.

TORN from the tree around which it twined, the vine does not readily cling to another ; and we may not blame a new missionary for seeing less in a strange youth than his predecessor saw in one whom he had watched over for three years. But in the good providence of God a native pastor had been sent to reside at Point-Pedro, who sympathized with the dejected Vairamuttu. Be his memory honoured the more for his kindness to the young idolater. He was not able to teach him as the lady had taught him ; but he knew English pretty well, and was glad to see him with his book every day at his dwelling. If he could not do much else, he could enlarge the youth's acquaintance with the truth. When he went to preach in a bungalow, or inspect a school, his lively pupil walked by his side ; and they talked earnestly, the aspirant in defence of Amman, and Mr. Philips for Jesus Christ. So Vairamuttu had been in the habit,

only with more stillness and reserve, of accompanying Mr. Stott. There was the difference that he had been a helper to the Englishman. Not yet competent to converse with him as the native could, the missionary had many times found the advantage of setting him to read in his presence a Christian tract to the people. All things conspired, as the Lord wrought, in favour of the young student.

The arguments of Sanmugam shook his little friend's confidence in Amman and other idols, and gave him a leaning towards Christianity. But he might never, after the examples of his schoolmates Townley and Stoner, who had been less trammelled by heathen fetters, have renounced idolatry, but for the predicament in which he saw a deity. Such a triumph as at a later day Father Philips had over one of the unseen powers of the country would not have sufficed to convince the son of the temple-master. A hobgoblin was reputed to dwell in a banyan that grew from and clothed the otherwise forsaken and lonely church-gable at Cattavelly. As it was determined to patch up the ancient building, and put a roof on it, the tree must be cut and torn away. Many words, intended to be persuasive, were spoken in vain by Mr. Philips before any one would venture on the assault. At length a daring coolie mounted ; but, having lifted his knife, he fell to the ground.

After this demonstration from the invisible demon, though the sacrilegious invader did not suffer any serious injury, there was no more courage in the workmen. The perplexed master turned to his house-servant. For a long time even he, a nominal Christian, refused to go up; but at length he agreed to do so, if his reverence would climb with him. Both ascended; the banyan was exorcised; the grateful gable stood uncovered; and the wonder-working "padre" was duly venerated by his hired labourers. If this had happened when Vairamuttu was a child, it might have made him a shade more thoughtful; but he would not have therefore lost his belief in the imagined demons of the country. His lot was to stumble at the impotence of a popular divinity that could be looked upon and handled.


While refiners of metal prove that the molten image is only a symbol, worshippers see the god in the substantial shadow. Like all his relatives and neighbours, Vairamuttu regarded the material form as itself the being. What did he behold one morning in the house of Father Philips? Distance lends enchantment to the view; the unknown is the magnificent; familiarity breeds contempt; or, as the natives say, "the temple cat fears not the gods." He made the close acquaintance of Pillayar in unexpected circumstances. The idol was not erect on a pedestal

in some gloomy niche of a dimly-illuminated temple. The patron of enterprise looked baffled. The lord of wisdom seemed to have been outwitted. The corpulent god of good living was lying on his back in broad daylight under the table. It was evident from the deplorable situation of the image, that the unruffled pastor did not worship it in secret; and no one could suppose John Philips to be a robber of sacred places. How had he come by his godship? Had Pillayar called to wrestle with him, and, like Dagon before the ark, fallen worsted by the Christian champion? Roman augurs, when they met, could not help smiling; modern priests, performing their deceptions, scarcely keep their countenance; it would be interesting to see the face of a Ritualist when he only shows his back; and quacks in consultation do not look one another in the face. A few such sensible men in India, outwardly conforming to idolatry, yet laughing at it in their hearts, if they could do so safely, would not object to part with the substance and shade of their gods together for British money. A Brahmin of this description, happening to be in want of cash, had visited the Christian under veil of night, bringing Pillayar in the folds of his dress; and the thoughtful minister, who knew our weakness for curiosities, intending to forward it to England, had bought the image for seven shillings

and sixpence. Vairamuttu looked at it, ventured to touch it, began to turn it about, thoroughly examined it, and was not smitten with palsy or leprosy !' This the awful Pillayar ! The spell was broken, and the idol literally beneath the foot of the indignant boy, who, it may be feared, did not that day mind his book-lesson very attentively. "Every man is brutish in his knowledge : every founder is confounded by the graven image : for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors : in the time of their visitation they shall perish."

Still our young friend was not a convert. As a rule, converted youths do not run away from father and mother. He and a companion stole on board a dhoney about to sail for Trincomalie. Anchor was weighed, and they would soon be out of sight. "Hurrah ! Here we go ! What will they say at home when they miss us ? And what will Mr. Stott say to us when he sees us ?" But what meant this sharp canoe coming after them, and cutting the water with all speed ? The fugitives were overtaken, and borne back to shore ; and the angry father kept the child whom he had considered his second self for several days close prisoner. Mr. Philips wrote to Mr. Stott to tell him what had happened, and ask his advice ; and the missionary replied, that, all things considered, the youth might come to

him, if the consent of his parents could be obtained. As honouring father and mother is included in religion, Mr. Stott acted judiciously and Christianly in making this condition. It is not difficult to distinguish Vairamuttu's motives. He had little need to trouble himself concerning caste, not having much of it to forfeit; and he had ceased to respect dumb idols. His mind was set on keeping abreast with his christened friend David Stoner in the race of English study. Whether or not he followed his father at the altar of Amman, which was not likely to prove a mine of wealth, he would try to make his fortune. Only, much as he loved him, Mr. Stott would not have him unless his wounded parents could be brought to give their consent. That seemed impossible; but their son was so importunate, and the native minister so pathetic, that at last they unwillingly agreed to let the undutiful boy go. "But," said they, knowing that he would be removing to a less healthy place, and with the Hindu prejudice anticipating the baneful effects of his drinking from water-springs to which he had not been accustomed, "he must come back to us if he have fever; and," they added, "if he continue well, we shall expect him to return when his education is completed."



CHAPTER IX.



CHURCH IN A HOUSE.

THE Rev. Ralph Stott arrived at his new station October 14th, 1834. He writes: "A few months afterwards Vairamuttu made his appearance in our verandah at Trincomalie, and said, 'Vandirukkirên,' 'I have come.' I replied, 'I see you have: why have you come?' He answered, 'My father said he would give me up, and I might be your boy.'" "I shall never," says Mrs. Stott, "forget his looks when he presented himself at our door. His eyes sparkling with joy, he said, 'I am come; and my father says you may do what you will with me.' We were all glad to see him."

The missionary did not allow him to ramble about the town in search of lodgings, but felt that he and Mrs. Stott now stood to him in the place of his parents. Having taken a serious step in inviting him, they must abide the consequences. It was not enough that the boy was no longer a blind idolater, and that there was

not much chance of his relapsing into attached devotion to the gods of the heathen: there was the danger of his becoming, like many who had learnt on Christian ground, but had their homes in pagan dwellings, a cold theist merely, or a hardened atheist. The success achieved, of which the crowning instrument was Mr. Philips, typified a wide effect of Christian supremacy, education, and zeal in India. It was the work of sap and demolition: that of renewal and edification remained to be accomplished. It was left for Mr. Stott to develop, by the grace of God, an earnest of the future positive triumphs of our religion throughout the country. He could not be content with instructing the youth, personally or by proxy, at such a crisis, away from his house at stated hours; but must have him continually under his eye and influence. It was Vairamuttu's happy lot to be retained as an inmate in his dwelling, and treated as a son. "We at once had a room fitted up for him," says the missionary's wife. Mr. Stott's words are, "Knowing him to be a sharp boy, I took him in, gave him a room in the verandah, and made up my mind to give him a good education." The apartment, a palace in comparison of any he had previously occupied, was separated from the garden by a wall half way up, and above that, in the entire length, by strong venetian blinds.

Of a cheerful disposition, he was before long unembarrassed; and his own happiness was not greater than the pleasure he excited in others. Mrs. Stott records, "His superior abilities and agreeable manners soon won for him the favour and esteem of all who knew him. Lady Maitland, who occasionally called at the Mission-house, would always visit his room, and inquire after his studies, and would express herself much pleased, and would say to me, 'What a fine boy!' Mr. S. appointed him his studies; and from that time he became most diligent, and made rapid progress in every branch of learning." It was well for Vairamuttu that he had such a friend to teach him, not only by the tongue, but with his eye, and by example. The orderly instructor found him as apt and assiduous a pupil. "I taught him," says he, "in addition to what he had learnt in Point-Pedro, history, geography, Latin, Greek, algebra, Euclid, &c. He took great delight in study, and was capable of grasping anything that was clearly set before him. In algebra he revelled with delight. He taught himself music and drawing, and various other things. Indeed, he tried his head and hands at everything which came in his way, and was exceedingly useful both to me and Mrs. Stott. He was a general genius." As an amanuensis, even in correspondence, he rendered not a little assistance.

Vairamuttu now quickly perceived the excellence of the Christian religion. That was the principal subject of study ; and it was illustrated by admirable examples. If not admitted into the house of the missionary, not only would he have been in moral peril among his own countrymen : he would, from his point of view, have discovered little in the European residents to make him enamoured of our faith and worship. If he had cared to observe the humble descendants of the Dutch, he might have seen some not inferior specimens of the Christian character ; but he would have failed to distinguish the good people who are certainly to be found among the British officers and their families. Allowing their wives and daughters to exercise themselves in the dance, a feat that the Hindu would think they might hire women to do for them, and in various other respects, the genteel inhabitants would have seemed to him lovers of pleasure more than of God. As to the strutting red-jackets of the rank and file, and the reeling blue-jackets on shore, he would have been tempted to suppose that there was not a little which some of them might learn with advantage from Lascars and Malays. He could not have been better situated for the acquirement of piety as well as knowledge than in the house of the model missionary. His reception alone was enough to remove from his mind any lingering

repugnance to the Christian religion. It seemed to be the religion of love. Of this he was more and more convinced as he observed the order and spirit of the household. Holy conversation, family-worship, and radiant pleasantness withal, how different everything from what he had been accustomed to share or witness! Instead of serving at a shrine of Amman, he found himself living in a church of Jesus. The character and language of the missionary's visitors contributed to recommend to him Christ. It was his privilege to see much of Mr. Crabb, of the Naval Yard, a zealous class-leader, a willing superintendent of schools, a hearty supporter of every department of missionary work, and a most agreeable and faithful friend. The watchful pastor, explaining and applying the words in the name of his Divine Master, had said, "Him that cometh to me I will in no wise cast out." He was thus led, in heart, if not in language, to say to his benefactor, "Thy people shall be my people, and thy God my God." In the providence of his heavenly Father, brought into the presence of Him who is "able to save," he yielded in repentance and faith to the triumphant claims and attractions of the world's Redeemer. Seeking fortune, he found it in the grace and service of the living and true God. His conversion is thus related by Mr. Stott: "After he had been with us some time in Trincomalie, he came to me one day, and

said, 'I am in great distress about my soul. While you were preaching at Perunteru school, I was awakened; and I am now desirous to save my soul.' I gave him suitable advice, and he was not long before he was enabled to testify that God for Christ's sake had blotted out his iniquities, and adopted him into His family; and in all his future conduct he gave evidence that in Christ Jesus he had become a new creature, and that old things had passed away, and all things become new."

In 1837 Mr. Stott reported concerning him, "A very promising heathen boy has been baptized during the year;" the year, as will be found, of Mr. Philips's ordination. The catechumen was not required to rest contented with his good-enough name Vairamuttu. It was too heathenish. As if many of our dear English names were not heathenish in their origin. People do not often think of the meaning of common appellations, but use them only for distinction; and many names pagan in derivation have come to be regarded as sufficiently Christian. That the first converts were not obliged to take new names because those previously borne by them were from heathen sources, appears in the occurrence of such names as Phebe and Apollos in the records of the apostolic church; and the name last mentioned shows that Jews residing among Gentiles were not exclusively scrupulous to

honour their children with Hebrew appellations. It is undesirable that the sacrament of baptism, as in some parts of England, should be ever degraded in the East by being called "naming." Nor might it in every instance be convenient to confer strange names. A number of Veddahs having stood in a row before the communion-rail in our Puliantivo chapel, and been baptized, it was found that not a soul of them remembered his new title. When the next candidates were arranged, the wise precaution was taken to hand every individual his own particular name at the moment of baptism on a slip of paper; but these were subsequently discovered to be as ignorant of themselves as their predecessors, not only being all unable to read, but every one of them having entrusted his written name to the care of the same common chief, who faithfully kept the papers mixed in inextricable confusion. There could have been no such ridiculous incident, if the candidates had been expected to retain, as in fact they did, the names to which they had been accustomed from the lips of their parents. Tamil Christians do not like to give up names with which their country has long been familiar. It is usual with them, after having an infant baptized by some, to them, uncouth title imported from the West, still to call it by a Tamil appellation. That lurking in the middle of the name, as we have been wont to print it, John S.

Philips, was for a long time, if not till the last, oftener heard in private life than either of the two words like tame elephants taking it captive. The Rev. Joseph Roberts invariably used it when speaking or writing of its owner; and when a child of Sanmugam was baptized by him on the 20th of November, 1830, he called it, not John Wesley Philips, but John Wesley Sanmugam. The preacher's name was originally written in the Conference Minutes, John P. Sanmugam; then the native word was omitted; and finally it was recognised again by the insertion of the letter S., in place of the letter P., in the middle! Some Hindu names are pretty. How could a mother discontinue the use of names first spoken from the heart, such as "Fair Face" and "Prime Pearl," the English respectively of Sanmugam and Vaira-Muttu? On another ground it is imprudent to trust promising Hindu boys and girls with the reverend names of British, American, and other Christian worthies. What if the promise be blighted? I find no pleasure in the reflection that I had to hear complaints of, censure, and even exclude from church-membership, Tamil agents bearing the names of honoured ministers in our Connexion; and blush to recollect having been called occasionally to superintend the movements, and receive the reports and explanations, of "Richard Watson." Chosen by himself, this was the catechumen's

new appellation. No doubt, though only fourteen years of age, he had already pored over the "Catechisms," "Conversations," and "Institutes" written by the Wesleyan theologian, and come to the conclusion that, if any one ought to be admired and imitated, he was the exemplar ; and therefore he encumbered himself with his venerable name.

On a preceding page a remark was made disparaging to itineracy. See what blessings come of our system. If Mr. Stott had not left Point-Pedro for Trincomalie, Richard Watson, as we must now call Vairamuttu, refused admission to the Central School, and not adopted by any missionary, would probably never have lived under a Christian roof, and might have grown up to be the occupant of some government situation, proud of hard-earned knowledge, and a despiser of all religion.



CHAPTER X.

PUTTING ON THE HARNESS.

ASSOCIATED immediately with such Christians as Mr. and Mrs. Stott, and marking the voluntary services rendered to the Saviour by Mr. Crabb, it became to the converted youth a second nature to exert himself with punctuality as student, school-teacher, tract-distributor, and general helper in the Lord. Allusion has been made to the missionary's practice of taking some good and clever school-boy to a bazaar or other place of public resort, putting a tract into his hand, and setting him to read it to the people. Thus, as formerly the heathen Vairamuttu, the Christian Richard Watson was now employed. In this way he early acquired a self-possession in addressing an audience that he never lost; and, of course, after his conversion he performed such readings with increased zest and power. Gradually, as interruptions stimulated him to aid the beloved foreigner with his more fluent tongue, he rose

into the habit of discussing religious questions, and attempting to give the meaning of passages of Scripture. In such exercises he ere long took a hearty interest; and at length, with an enlightened zeal, he felt called to prepare himself, if possible, officially to preach the Gospel. Mr. Stott and the other missionaries gave him every encouragement, except that they showed no haste to recommend that he should be distinctly accepted with a view to his being engaged in the ministry. The growth of the tree may be slow; but there is true life in it. Above the frond now strongly spreading itself out in the ordained native Sanmugam, while farther below the primitive branch in Christian David is going to decay, rises a new and tender leaf on the palm of ministerial promise.

The course Richard Watson followed after his conversion is described by his friends. Mr. Stott says: "In a short time he began to distribute tracts, and exhort his fellow-countrymen to flee from the wrath to come; and appeared to throw his whole soul into the work. He constantly gave evidence that he loved souls. After remaining five and a half years at Trincomalie, we removed to Batticaloa, and took him with us. There he was very useful, and very acceptable as a local preacher. He was highly respected by all classes, and was quite an encyclopedia among the people. When I had

fully proved him, I recommended him to the District-Meeting to be received as a catechist."—"After he was made a partaker of saving grace," writes the missionary's wife, "his character began to shine. He seemed to imbibe a good degree of the spirit of Him who had saved him. Filled with zeal and pity for his fellow-men, he soon began to exhort others to embrace the truth; and how far he was successful, eternity alone will disclose. To the church of his choice he was strongly attached, and not like others who had received their education in our schools, and had been drawn away by worldly emolument: such temptation never moved Richard Watson. He was happy in his God, and happy in his work. I sometimes feared lest human praise should become a snare to him. Aware that he knew he was superior to many, I often, both while he was with us, and after, in my correspondence with him, urged him not to think too highly of himself, but by prayer and watchfulness guard every avenue of his heart lest he should be drawn to spiritual pride. My cautions were always received with gratitude; and every succeeding year he was with us seemed to unite him more fully to us. He was very useful to me in many respects. His fidelity was such, that, in Mr. Stott's absence, I could confide the schools, and indeed the whole establishment, to his management."

After due scrutiny, the District-Committee recognised Richard Watson in 1842, when he was nineteen years of age, as what for some time he had been, an Exhorter; and he was required, as soon as convenient, in order to his enjoying the advantages of the Jaffna Institution or Boarding-School, to quit the house in which he had received such parental attention. The separation occasioned sadness to all concerned. "When the time came that he was to leave us, the District-Meeting wishing his removal to Jaffna," says Mrs. Stott, "it was a sore trial to part. I, indeed, felt as if one of my own sons was going. Though removed from us, he continued to cherish an affectionate regard towards each member of our family; and, I believe, frankly communicated to us the sentiments of his heart."

The grief of the separation was subdued by the hope which it excited. The young man's education would now be matured; and there would be holidays, or, as he would make them, merry working days, when he would see his friends again. In the developments of Providence, different systems of opinion and operation are found to harmonize. As the Rev. Peter Percival, the educationist of the District, was unsurpassed as a preacher in the Tamil language, so the missionary who did not profess to be a school-man was honoured to form the mind of

one of the best native ministers in the East. You watch a temple rise, in all its proportions and parts. Left as it is, it would not disgrace the architect, and might answer the purposes for which it was designed. Such was the work of Mr. Stott in the training of Richard Watson. But here and there on the building you observe rough stones projecting. They are hidden from view while the sculptor fulfils his task; and when the veil is withdrawn, you wonder at beautiful flowers and faces where there was nothing to admire before. This was the work Mr. Percival had to do. If not, as at Trincomalie and Batticaloa, in the heart of an English home, Richard was now in an establishment conformed in rule and observance as closely as possible to a Christian family, and under the immediate management of an exemplary and accomplished minister; and he still had a missionary personally leading him in devotion and study. But he was also under various subordinate instructors, and was so placed as to get good or harm, or both, from continual association, in the house as well as the school, with other students not all of them converted. By the grace of God, he avoided the evil and pursued the good, and, with undiminished piety, acquired riper knowledge, and in every respect greater fitness for the Divine work to which he would be called.

Outside the institution, schools, and chapels,

there was also much connected with the central Wesleyan station to foster his religious life. The services of the sanctuary made him familiar with the faces, names, and reputation of pious residents in the pettah. The Dutch church was not utterly extinct. If the good tree had been cut down, green branches had risen from its living root. Nor did those branches owe their vigour entirely, though mostly, under God, to the Mission. A venerable lady still survived, Mrs. Schrader, who had been as a mother to our first missionaries, and a saintly patroness to their successors. Almost equally impressive were the lives of some Burgher gentlemen, more indebted to our society, as Messrs. Gratiaen and Grenier. There was also the beautiful character of the neighbouring mission families. Let America never send worse representatives to Ceylon than have been the messengers of her churches, and her name will be a heavenly fragrance in the island evermore. The appearance of one of her evangelists inside the door of a Methodist chapel, house, or school, was always to those within a welcome and serviceable visit of cheerful love. And better men and women never were, than those employed by the Church Missionary Society. Moreover, the quiet influence of Mrs. Percival was felt through and beyond our establishment, in an unpretending devotedness, which the community admired, and

Christians imitated. The maternal care and protection she extended to Richard Watson convinced him that considerate and gentle piety was not all left in Batticaloa. Whatever he had lost, he was the gainer exceedingly, by his removal to the north; and, by the blessing of God, he turned his privileges to good account.

In 1844 Mr. Watson was married to a worthy Christian, trained in our female Institution, one of the first twelve girls whom Mrs. Percival had received as boarders. The same year he was elevated to the office of Catechist. Such was still his rank when I had the happiness to make his acquaintance, in March, 1847. He immediately won, and never forfeited, my esteem. Mr. Stott was honoured with much success in Ceylon, particularly in Batticaloa; but if he had only taken Vairamuttu from the shrine of Amman, and put him into the way in which many would accompany him, who would be his "crown of rejoicing" in the temple of Christ in heaven, he would not have laboured in vain. "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The history of Richard Watson may be taken as a type of the work of missions. It shows where we find the Hindu, what by the blessing of God we make of him, and where we land him at the last.

CHAPTER XI.



THE CHRISTIAN MINISTRY.

DURING the infancy of the church in the East, the continued presence of the missionary from Christendom is indispensable. His oversight of the converts and their first kindred leaders and pastors, in regard to organization and discipline, will long be wanted. So, with all their unavoidable imperfections, will his public ministrations. The native preacher's sermon may be better in itself, and delivered with equal sincerity and much greater eloquence; but, in the early days of a mission, his white Superintendent's attempts at public speaking command more respectful attention. In the beginning, indeed, the subordinate is only listened to as the voice of the missionary. Hence the desirableness of a missionary's remaining for years in succession in the self-same District. Hence the influence of apostles like our lamented Gogerly, and those unwearied Americans, Messrs. Poor and Spaulding. No man should go out as a

missionary without meaning to keep out as such as long as possible; and it is wonderful how long an Englishman can make it possible to abide where he likes. They who go to stay are the *men* who establish and build up: the rest are boys who damage the scaffolding and themselves, and require to be carried home. One missionary with his heart in the work immediately before him is worth more than fifty who see all their treasure *afar off*.

On the other hand, it is possible to send out too many European or American missionaries to particular places. Each of them is necessarily three times more costly than an unspoiled Tamil; and the foreigner cannot be and do everything. His head is needed; but he requires hands and tongue. He is even sometimes liable, in reports and correspondence, perhaps unconsciously, to claim for himself too much of the successes of his subordinates.

“For great commanders always own
What’s prosperous by the soldier done.”

The comparative absence, in missionary history and notices, of many names of excellent natives without whose services English translators and evangelists would have committed a thousand public blunders which they have escaped, if not unnatural, yet is not pleasing. But for Messrs. Squance and Stott, we might not have had such labourers as Messrs. Philips

and Watson : so, but for these and other Tamil brethren, some missionaries would have had few victories to chronicle. The importance of a country-born ministry cannot be over-rated. As sepoys are needed in governing India, so our spiritual army must be composed of natives. If the stranger succeed in mastering the language, he may, when competent to use it, be compelled by the illness of himself or others, or the claims of relatives at home, if not induced by inferior motives, to return to his fatherland. A native has his lips ready to begin with, respires the air that suits him, can work abroad without fatigue when the Englishman must keep the shade, and is on the ground with which he expects his dust to mingle. Unless foolishly pampered in training, he has no occasion to dress expensively, and can subsist like his neighbours on the simple products of the country. On a journey, he is not obliged to take with him exotic supplies of food, curious cooking utensils, a cumbrous sleeping apparatus, and a retinue of servants. He can walk all the way from Condachy to Jaffna, and look at every village he reaches as if his tracts were his greatest burden. His access is comparatively free to the people in their dwellings. Their manners are not strange to him ; he is familiar with their prejudices and prepossessions ; he knows intuitively their thoughts and feelings ; he can put himself on a level with

them, and converse with them from their own point of view ; he can make himself at home in their presence, and them at ease with him ; and he sees at once the most likely ways of influencing them for good.

The general custom of the primitive Christians was to encourage churches to find their ministers among themselves. "Preaching through countries and cities," wrote Clement concerning the apostles, "they appointed the first-fruits of their labours, having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe." On this principle the earliest Protestant missionaries in India acted. There could be no better system than the Wesleyan, faithfully followed, for producing, abroad as at home, an indigenous ministry. It is not well in England to have youths immediately transferred from secular pursuits, whether in study or trade, to the pulpit : with the natives of India such sudden transitions, if possible, would be of no advantage. There must be thorough conversion to start with ; and, as in the first churches, the likely probationer must be slowly conducted through inferior to higher offices. What proportion of Methodist native labourers ought to be looked for in Ceylon after we have been sending missionaries thither for half a century, it may be wrong to calculate, and impossible to determine. Not to enumerate class-

leaders, local preachers, and catechists, there are, in the current list of Conference appointments for the island, the names of twenty-two native brethren employed as ministers and assistant-ministers; five of them in the Tamil District, and seventeen in the Singhalese. In our Tamil and Canarese Districts on the continent there are ten native ministers. It must be remembered that our occupancy of the various stations has not been always on the same scale, and that we tolerate no caste-distinctions. If we may say, "Like priest, like people," the composition of our native societies may be described by naming the sources from which their pastors are derived. We may lament that in Ceylon no pure Burghers, and in the Mysore District no Canarese, were found in the Wesleyan ministry in the year when the inquiry was made. Of the twenty-nine native pastors whom our Missionary Society employed in 1863, seven, on the continent, were East Indians, or Eurasians, viz., two born of English parents, four of remoter British ancestry, and one whose father was a Tamil and mother an East Indian; four, in the island, boasted a vein of European blood, viz., one less Portuguese, and three more Lusitanian or Dutch, than Singhalese; twelve were Singhalese, all in South Ceylon; and six, viz., on the continent five, and in the island one, (Richard Watson having then died,) were Tamils.

Mr. Philips had slowly climbed the ascent never accomplished before by any Wesleyan Tamil. His conversion ascertained, and his other qualifications apparent, Mr. Squance was the first to engage him in the service of the Mission. From 1818 he was for nine years employed in Ceylon and on the Coromandel coast as a school-superintendent and local preacher. In 1827 he was recognised as a Catechist, and, excepting that he did not administer the sacraments, discharged forthwith all the duties of a pastor. After a few years he was acknowledged in the regular way as a probationer for the ministry; and at length the time came, to be remembered in North Ceylon, when he was to be formally admitted into the ranks of the Christian ministry. A large assembly witnessed the novel ceremony on the 5th of April, 1837. The Rev. Joseph Roberts and his associates in the service,—the Rev. Messrs. Poor, Spaulding, Scudder, and Winslow, of the American mission,—never had cause to regret the solemn public ordination of the Rev. John Sanmugam Philips, who afterwards laboured on all the stations in our Tamil District, and was honoured, especially at Batticaloa, to turn many heathens to the Lord.

CHAPTER XII.



THE HOLY BIBLE.

THE first hour in the English and Anglo-Tamil schools, including those which receive government-grants, is devoted to Scripture exercises. It is optional with the scholars to be present during that hour; but, their parents regarding the study of the English Bible as necessary to the acquirement of our language, the heathen children are not absent; and they evince as deep an interest as any in the inspired page. Young people gladly assemble in Bible-classes; and school-children have eagerly carried home their books of Scripture, to read to their not unwilling parents what had been just explained to them in the school-room.

The time had come when Richard Watson, who had all along delighted in Bible-studies, must himself give Scripture-lessons. Notwithstanding his other duties, he was never absent from the large English day-school during the first hour. Nothing could be more in harmony

with his office than the instructions he there imparted, and the manner in which they were given. A stranger entering while he and others were engaged in tuition, was soon satisfied of the high character of the institution. The children were not hurriedly told to put their books aside, and listen to the visitor's possibly crude and doubtful communications; but the living machinery was permitted to proceed. All things were "done decently and in order;" and the Catechist was a most regular and devoted teacher. He excelled in explaining the Divine word to the young people, and counteracting and exposing Hindu follies. It was pleasant to notice his eager looks, and listen to his hearty voice; and equally so to observe the attention of his pupils, and hear their prompt and animated replies. As he had benefited by Bible-lessons, so in his turn he benefited others. The fountain had been opened; the stream was gathering volume; time would see the rolling river.

Conscientious Hindus, rejecting, or disposed to reject, the shastras and superstitions of their fathers, have set themselves systematically to the study of the Sacred Volume. I have seen in the town of Wannarponne a circle of such anxious men, who assembled every Sunday by a dozen or a score from three to five o'clock in the afternoon, screened from the gaze of passengers by the luxuriant vegetation of a tropical garden,

quietly seated on the floor in the shade of a venerable headman's verandah. Occasionally the late Rev. John E. S. Williams, more frequently Mr. Watson, who was usually present taking the most active part in the proceedings, but commonly Parinbanayagam Modliar, the owner and occupant of the house, and a faithful office-bearer in the Wesleyan Society, presided over the meeting. Of the general company, some, wearing no badge of idolatry, were, at starting, cool-headed theists; others, awakened men who, though selfish or cowardly enough to retain the ashes of paganism on their persons, yet would gladly have escaped from their moral captivity. Several of them had received, in our own or the American schools, a good education. Each held a Tamil copy of the New Testament; they had Commentaries on their knees; and the English Bible, Cruden's Concordance, and even Bloomfield's Greek Testament, lay in the midst, for convenient consultation, upon the floor. "Noble" as the inquiring Jews of Berea, these earnest Hindus, comparing by the aid of the marginal references spiritual things with spiritual, were consecutively examining the pages of evangelists and apostles. All fixing their eyes upon their books, one of the party read aloud in the native language the appointed section; and they then, in a very orderly and serious manner, engaged in research and conversation.

Not necessarily connected with the Mission, this regular meeting, open to all sincere inquirers who chose to attend it and conform to its arrangements, was originated by our Catechist in 1846. He might have abundantly satisfied his ecclesiastical superiors by fulfilling the round of his official duties; but that was below his aim. He loved the guidance of conscience, sought the smile of his Divine Master, and was zealous for the Saviour's glory. It was his delight to find the meeting increasingly interesting and effective as time advanced. Its members did not run through the sacred page in a hurry, but searched its meaning with candour and attention. At the close of 1851 they had only finished the Epistle to the Colossians. That nearly all of them were influenced by superior motives was apparent in their punctual earnestness; and some proved their solicitude to understand the truth by the amount of Scripture with which they stored their memory. At the end of 1849 Mr. Watson reported of the class: "It still exhibits an interesting aspect. The Acts of the Apostles and eight chapters of St. Paul's Epistle to the Romans have been carefully read through during the past year, and the subjects of discussion which they presented deliberately examined with the assistance of two Commentaries. Two or three Mahometans meet with us; and, occasionally, one or two Brahmins attend." Two years

afterwards he wrote: "It has been the means of leading some to the house of God; and there is reason to hope that still greater good will be accomplished by its agency."


Similar meetings have been held in other parts of the Tamil provinces. They are as a porch to the temple; and souls pass through them into the church of Christ. Dark though their faces be, and turbaned their brows, some who in such classes have inquired for the truth have surprised and shamed Europeans by their familiarity with the contents of the Holy Bible. "Many shall come from the east, and shall sit down in the kingdom of heaven." "Behold, there are last which shall be first, and there are first which shall be last."

The necessity for such exertions did not cease. "In my labours among the people I meet with a class who, fully convinced of the folly of idolatry, in fact, ashamed to be called idolaters, appear to have become deistic in their views. I find it quite unnecessary to make any effort to show them the falsity of heathen systems. What is required is, to endeavour to awaken in them a sense of their awful state while they remain without Christ." So Mr. Watson wrote in 1849; and he continued to point such unbelievers to the Lamb of God. His efforts to build up the Christian religion on the ruins of Sivaism were not confined to Bible-

meetings. His mind was occupied with particular cases, and he strove to bring individual sceptics to the Saviour.

In the work of Bible-distribution Mr. Watson took great delight. No particular record occurs of his engagements in this department while yet a Catechist; but he laboured then as afterwards, and afterwards as then. The following sentences from his pen appear in the Annual Report of the Jaffna Auxiliary Bible Society for 1848:—"During the year I have distributed among the Tamil and Portuguese members of the Wesleyan church six entire Bibles, twenty-five New Testaments, and sixty portions of the Bible. There is a demand for the Scriptures among the Romanists. There are several intelligent young men of the Romish faith who are diligently examining the Protestants' Bible. Two of them are regular in their attendance at our pettah Tamil service on the Sabbath evening. All our schools are supplied with the Word of God; and the number that can read is daily increasing." Possibly, the Scriptures have been made too cheap in North Ceylon. It may be matter of just regret, that in a country where the sacred books of the native religion are kept from the common people, in fact, in a high language which most of the heathen priests themselves cannot understand, the contrast of free circulation in low or vernacular Tamil

should tend to prevent due reverence for the Word of the Lord. Yet the reports of the Jaffna Auxiliary show, and the writer can confidently testify, that the sacred treasure is not dispensed without due discrimination. It is comparatively seldom that missionaries part gratuitously with a complete Bible. They often supply the New Testament alone; and still more frequently, as the case may require, only one of the Gospel narratives, or of the Epistles. Many copies of the Scriptures, in increasing ratio, are sold to the natives. Mr. Watson was a successful salesman. The Rev. John Walton, when his superintendent at Jaffna, in 1851, reported: "The work of Bible-distribution on this station during the year, so near its close, has been carried on with considerable success. Of the new version of the entire Bible nearly fifty copies have been sold. Much credit is due to our native minister, the Rev. R. Watson, for his untiring exertions in this cause. To his personal efforts this large sale is mainly attributable."



CHAPTER XIII.



CONSERVATIVE REFORMERS.

NAD to say, it is not known that any Brahmin in Ceylon ever became a Christian. Nor is it among others who consider themselves of high caste that the religion of the lowly Jesus chiefly asserts its power. Men of honourable birth have been the opponents of the Gospel. So long ago as 1842, the gentry of Wannarponne showed themselves very uneasy at the sorry appearance which Sivaism, as exhibited by the missionaries and their assistants, was assuming ; the hold Christianity was gaining on the common people ; and the prospect of the free castes of talent, virtue, wealth, and learning asserting themselves above the hereditary distinctions of the country. On the last day of September in that year, some of them met by agreement at a house in the Tamil city, spoke to one another with contempt and pity of converts to the religion which they said the missionaries had invented, and resolved upon establishing a school

with a view to the defence and propagation of the ancient faith of Siva. Though an attempt to make a collection for this purpose had the effect of suddenly thinning the meeting, yet the new school was opened on Saturday, October 22d, 1842, "it being an auspicious day." Its star paled, and was soon extinct. Still there was the restless feeling that "something must be done" to check the religion that was spreading, not by might and power as in the times of the Portuguese and Dutch, but by the Spirit of the Lord in a day of toleration and freedom.

If there was reason for apprehension before, there was more after the arrival of Richard Watson. The pagan sages of Jaffna had heard of the Point-Pedro boy, of his new birth at Trincomalie, and of his Christian life at Batticaloa : now they felt his power. From the day he reached the place, he exerted a great and growing influence. Convinced that there was more need than ever to rise in defence of their idols, the leading Sivaists organized themselves again, and took more vigorous action. Towards the close of 1847 a youth was received into the Central School, well-dressed, of a prosperous family, with a fine disposition and promising talents, but of the Nalava caste, which is considered contemptibly low. That was no unusual occurrence : low-caste and no-caste children had been previously educated in the same institution,

and there were some such there at the time. But a pretext of the kind had not before been sought for such a movement as that now in serious contemplation. The unfortunate new scholar was invested with repulsive properties to so remarkable a degree that frequently, in a crowded school-room, he was left the lonely occupant of a form. When the missionaries, as was expected, interfered to relieve him from this charmless solitude, the Brahmin and Velala youths, instigated by their friends, informed them by deputation that they could not associate with children lacking caste. Their juvenile remonstrance being unheeded, some of their parents waited personally on the principal, with no more satisfactory result. Immediately more than half the boys, all who thought themselves of good caste, including the most interesting and hopeful, absented themselves from the school. The chief of the native tutors, a sincere but shortsighted Christian, who had been admirably educated by the Americans, was bribed by the offer of a higher salary to transfer himself to the head-mastership of a new institution. He accepted the office, engaging not to teach the religion of Jesus, but insisting that the English Bible, as containing the strength and purity of our language, should be used as a class-book. His new friends acceded to this condition; but when he had actually ceased

to be connected with the Mission, and fully committed himself to their undertaking, they forbade the reading of the Sacred Volume. Despairing, therefore, of success as a teacher of English, and not receiving his salary so regularly as in his recent connection, he resigned the situation. Soon letters expressive of regret came into the hands of the missionaries from some of the more intelligent rebels; and, one after another, many were readmitted into the Mission-seminary. "Such as did not return," wrote a native correspondent in the *Uthayatharagay*, or "Morning Star," "made it their business to eat, and to clothe themselves splendidly, under the pretension that they went to receive instruction from some gentlemen." The experimental institution was metamorphosed by its patrons into a school for exclusively Tamil studies.

They were not satisfied with essaying to train the young: they must endeavour to amuse and confirm the adult. Sivaist preachers and stewards appeared, and formed and worked a circuit somewhat on the Methodist model. In connection with the reading and recitation of passages from their sacred books, a lecture or sermon was delivered every Friday evening, in a spacious shed on the holy ground within the high wall round the temple of Siva at Wannarponne; and appointments, though not of such frequent occurrence, were also kept at the im-

portant villages of Chunnagam and Manepy. Before the delivery of the first lecture, December 31st, 1847, the officiating priest of the temple broke a cocoa-nut, in honour of Pillayar and the undertaking; and at the close of the meeting he solemnly rose and said, that the omens for the association were remarkably auspicious. In the first place, the cocoa-nut had broken evenly into two equal parts; and secondly, at the commencement of the address, he had heard the sound of a bell within the temple. The principal orators, both of whom had been day-pupils in our Jaffna school, were Arumugavar, the first and most frequent, and the presiding genius through all the movement, and a friend of his, named Cattigasayar. The former, of the Velala or agriculturist caste, good-looking, intelligent, studious, reserved, of grave demeanour and blameless life, not better acquainted with the Hindu shastras than with the Christian Scriptures, had been for a long period, day after day, the worthy companion and valued assistant of the gifted and plodding Mr. Percival in preparing and editing treatises and hymns in Tamil, and translating the Prayer-Book and the Holy Bible. Cattigasayar, a round, oily Brahmin, physically inferior to his colleague, and naturally less austere and resolute, but equally learned in Hindu lore, and quite as patriotic, would not alone have originated such an enterprise. He

was the writer's respected and faithful moonshee; and when bantered in the study, admitted without hesitation, and in the best temper, that he did not himself believe much of what he thought it necessary to relate to the people as unquestionable history. Poor men! They had been behind our entrenchments; they knew our creed, purposes, and plans; they saw the work of the Spirit of Christ in our converts; they were aware of the qualifications, sincerity, and zeal of our agents; they had felt the quiet energy of Sanmugam in days gone by; they daily observed in Vairamuttu a quenchless Christian flame among the people; and they were not without their own troublesome convictions in favour of our religion. Their alternative was, humbly accepting Christianity, or proudly opposing it with all their might.

Arumugavar, in an indignant letter, threatened legal proceedings if the "Uthayatharagay" should publish unauthorized reports of the temple-discourses. Yet not even the American editor's public offer of twenty dollars could induce him to furnish, or allow to be furnished, correct and certified information. His object was, not to expose himself and his associates to missionary criticism and unclouded truth, but to draw the awakened out of the light of the Gospel and of science, and to soothe the inquiring, and keep the ignorant in the dreamy darkness of

the ancestral faith. This politic reserve was tantalizing to a young missionary. The villages were too distant for an evening visit of curiosity, if such a visit would have been safe or seemly; and one might not tread the nearer courts of Siva's temple with other than naked feet. Conversing with Richard Watson, I found him as deeply interested as myself in a movement which his own activity and success had contributed to produce. It was impossible for the Catechist to streak his forehead with ashes, and put off his tight-fitting shoes, in order to hear the lectures. But if he had gained the harmlessness of the dove, he had not lost the wisdom of the serpent. Borrowing reports written on ola by a thorough Sivaist, he obligingly, at the cost of much time and pains, rendered them into English for my gratification. I possess in his handwriting copious outlines of twenty-nine of the addresses given at Wannarponne from February 18th to November 17th, 1848. Incoherent and nonsensical to the Christian mind, yet they were not more earnestly delivered and attentively heard than for their object carefully and suitably prepared. They were constructed in imitation of such sermons as the zealous Catechist was wont himself to deliver; a text being selected from some reputedly-sacred book, and discussed under so many heads. The subjects of the discourses supplied were the following:—

Initiatory prayer; the holy necklace; the love of Siva; the sacred writings; taking away the life of animals, two lectures; festivals; the public worship of Siva; the mortality of the body; the leading doctrines of Sivaism; the duties of women; impartial judgment; earthly and heavenly treasures; adultery; charity; sacrilege, two; drunkenness, three; gratitude; almsgiving; education; unity of God; the veneration due to cows, two; imitating the wise and good; the vanity of earthly pleasures; and credulity.

It had been for years the desire of Arumugavar and his friends to possess a printing-press, and there had even been negotiations to join certain Burghers in a subscription to purchase one for their common use. Now the wish had become so strong and general, that the Tamil gentry surmounted the difficulty without the help of their uncongenial neighbours; and traitor-sepoys of the press, workmen who had been trained in the noble American establishment at Manepy, then daily employing a hundred hands, were ready to be engaged. Arumugavar began to publish, in separate volumes, a choice succession of Tamil classics, and issued a series of school-books in the native language after the model of those provided by the missionaries. The blending in conflict and compromise of Hinduism and Christianity is shown in the sentiments conveyed by several

of the phrases and sentences in the first book of lessons for children of tender years. The following are examples :—"Tell no lies." "Eat no flesh." "Despise not him who despises you." "Anoint yourselves every Saturday with oil." "He who commits sin will have pain in hell." "He who practises virtue will have bliss in heaven." "Though born in a low caste, the upright man is great." "When you go to the temple, think of nothing but the worship of God." "Remember always that God is one." Proceeding with unabated talent and zeal, the movement crowned itself in 1854 in a work entitled "*Sivadhushana-parikaram*;" in which the author, doubtless Arumugavar, displaying an intimate and astonishing acquaintance with the Holy Bible, labours cleverly to show that the opinions and ceremonies of Jehovah's ancient people closely resembled those of Sivaism, and were neither more nor less Divine in their origin and profitable in their entertainment and pursuit. The notion of merit held by the Hindus, their practices of penance, pilgrimage, and lingam-worship, their ablutions, invocations, and other observances and rites, are cunningly defended on the authority of our sacred writings! That a great effect was thus produced in favour of Sivaism and against Christianity cannot be denied; but it was one of those victories which are equivalent to defeats, a suicidal advantage

prompting to devout research persons who might never otherwise have been led to examine the Scriptures, and conducting inquirers beyond such limits as the apologists would have allowed. If Philips, Watson, and other like-minded natives associated with them as teachers and exhorters, had done no more than hasten the use of the press by the pagan subjects of a good Government jealous for the equal freedom of all classes, we might thank God and take courage. Great is truth, and will prevail.

The report of the second of the lectures described above I ventured to submit to Cattigasayar, by whom it had been delivered, so awakening his surprise, and eliciting good-tempered remarks and explanations; and, having written it out with his amendments and alterations, had the satisfaction to hear him pronounce it sufficiently correct. The additional trouble it led me to give Mr. Watson produced the following letter, which I present for the sake of the information it contains, but more to indicate the character and acquirements of my obliging friend. It shows that he had a Hindu education for which he was not indebted directly to Mr. Stott, and that he would have proved himself abundantly qualified as a priest of Amman; and suggests a comparison of paganism and Popery, especially in the use of beads to help in the reckoning of prayers, reminding one, for exam-

ple, of the larger bead on the thread of Dominic's rosary, or the psalter of the Virgin Mary, which calls for a Pater-Noster before every decade of Ave-Marias marked by ten beads of smaller size :—

“JAFFNA, October 31st, 1849.

“REV. AND DEAR SIR,

“I am sorry that I could not have the pleasure of sending you the promised *ruttiratcham* earlier than this, having found it exceedingly difficult to procure you any of the genuine ones until now. You will, therefore, kindly excuse the delay. The strings or garlands worn by the ordinary Sivaists and their religious mendicants, called Arudigal and Tavasigal, are composed of *mattiratcham*, the seed of a certain shrub that grows at Kandy and Badula, and not of *ruttiratcham*. Garlands of the former description may be got in abundance at the Jaffna bazaar. The first string has six *mattiratchams* in it. The second garland is composed of twenty-four genuine *ruttiratchams* of five faces, of the second order. It has been used by a pure Sivaist for several years. It has not got a *nayagamany*, presiding bead. Although I have obtained it by lawful means, yet it has come to me without the knowledge and consent of its owner, who, of course, would not on any account like to see it put into our hands. The third string has in it nine beads

of the same kind. It was evidently intended for the right arm, to be worn while at prayer. In the fourth string you will find eleven small beads of the first order, which are generally worn by Brahmin priests when they officiate. *Ruttirat-chams* of six faces are considered to be of the first in order in reference to their merit. They must be got from the temple Brahmins. The presiding bead in a garland must be of this order. I shall try my best to get you a few of those beads.

“With my sincere regards,

“I remain

“Your most obedient servant,

“RICHARD WATSON.”



CHAPTER XIV.



UNDER THE YOKE.

THE time was come when Richard Watson must occupy situations of trust and responsibility for Christ which had been held by Mr. Stott, and seek to save benighted souls where he himself had been found and enlightened by that missionary. Early in 1847, under the superintendence of the Rev. Peter Percival, who was the chief minister of the District, and had his residence at Jaffna, charge was given to him of his native town and the surrounding villages. What a beginning for the young evangelist! If his heart did not sink in him, it bounded with thankfulness, courage, and hope. How chagrined at his appearance among them as a Christian teacher must have been his pagan acquaintance and friends, and what serious reflections must have engaged their minds! Surely the temple and servants of Amman looked dull that day! The little church in the town exclaimed, "He now preacheth the faith

which once he " was being brought up to hinder and "destroy. And they glorified God in " him.

It is possible that at first the sanguine Catechist in some instances was zealous beyond discretion in recommending persons for baptism. Tamil ancients are quick to resent anything reminding them of the paternal tyranny of the Dutch, who compelled the people to have their children christened. Mr. Watson had prepared half-a-dozen catechumens, and published the day fixed by the General Superintendent for their reception at the font. An old man who remembered the time of the Hollanders was deputed by the village to remonstrate against the present solemnity. His argument was, that the youths were not yet adequately instructed, and did not understand their situation. Quoth Richard, too unwittingly, "Plantains and other fruits are smoked and subjected to various processes, to ripen them." The sage replied, "Let them alone, and they will get ripe of themselves." The missionary thought it best to leave the old man and the Catechist disputing, and the candidates unbaptized. He should have satisfied himself by previous inquiry whether it would be wise to administer the sacrament, as he had consented to do, and would still have done but for the patriarch's objurgation. It is as likely as not that the youths were really ready, and felt their unexpected public rejection a grievous discour-

agement and injustice. To Mr. Watson the humiliation proved a serviceable lesson. Certainly in his subsequent ministerial probation he was careful and judicious in presenting persons for admission into the visible fold of Christ.

In the course of the year Mr. Watson and his wife were both laid up with sickness; and he was for six weeks unfit for active service. Instead of having come back, as his parents had expected, on account of fever, he had been taken with fever after his return to the scenes of his early life. While he was thus afflicted, Mr. and Mrs. Stott called upon him on their way from Batticaloa to England. It was a suitable situation in which to receive the farewell counsel and blessing of his father in Christ, and renew his covenant to serve God only and evermore. His painful withdrawal from his accustomed engagements, and his bitter parting with his dearest friends, were a double rehearsal of dying, in which he must have felt his nearness to heaven, and determined to do with his might his remaining work on earth. Point-Pedro was not to have the advantage of his recovered strength and increased zeal. Mr. Percival judged it necessary to remove him to Jaffna, for his own sake, and that he might assist in looking after the largest regular Tamil congregation in India, while the missionary was engaged in his great work of translating the Scriptures anew for the British

and Foreign Bible Society. In September he took up his abode in the comfortable and pleasantly-situated house which, in connection with adjoining buildings, was the Girls' Boarding-School; he and Mrs. Watson becoming, in fact, the steward and housekeeper of the establishment, as well as being part of its staff of teachers. From Monday to Saturday he also devoted an hour every morning to the Boys' Central English School, giving lessons principally in the Holy Bible and the Catechisms; and he was an efficient inspector and manager of the minor schools.

At the District-Meeting held in January, 1848, Mr. Watson was examined with a view to his being recommended to the Conference, through the Missionary Secretaries, as a probationer for the native ministry. Speaking in English, which he now used almost as fluently as his mother tongue, he passed the ordeal more creditably, perhaps, than many a candidate accepted by District-Committees in England. The decision to which we arrived respecting him was expressed in the following minute:—"Richard Watson, a Hindu, a native of Point-Pedro, one of the Catechists, was recommended to the meeting to be examined as a probationer for the ministry. He gave a satisfactory account of his conversion to God, and of his call to the sacred office, and evinced a good acquaintance with the doctrines of the Gospel. He is a young man of

sound understanding, respectable attainments both in Tamil and English, energetic, diligent, and an acceptable Tamil preacher. The meeting unanimously recommends him to the acceptance of the General Committee and Conference as a probationer for the ministry." The recommendation was acted upon at the Conference ensuing.

Adverting to the period when, returning home from Ceylon, he bade adieu to Richard Watson, Mr. Stott says: "From that time to his death, we regularly received letters from him, in which he always addressed us as father and mother, and wrote in the most affectionate manner." The following is an extract from the first of those letters:—

"JAFFNA, *February 7th*, 1848.

"REVEREND AND VERY DEAR FATHER,

"The intelligence of the safe arrival of yourself, my dear mother Mrs. Stott, and children in England, and being stationed in the Exeter District, is to me a source of great happiness; and it is my earnest desire and prayer to 'the Lord of the harvest' that He should grant to you robust health, and peace, and spare you long, to labour successfully in your native land, and, if it is His will, enable you to return to the scene of your arduous and effectual ministry for the space of more than

sixteen years in this island. I avail myself of this opportunity to inform you, that, through the mercy of kind Providence, I have by the last District-Meeting that sat here at Jaffna been examined and admitted on trial into the ministry ; the duties of which, by the help of God, who called me by His grace that I might preach His Christ and Him crucified among my countrymen, I discharge with credit to myself and acceptance to my superintendent at Jaffna, where I am now stationed. When I have a retrospective view of what the Lord has done for me, what shall I say, and what shall I render unto Him who has brought me up hitherto ? My soul doth really magnify His name ; for His loving kindness is better than the life itself. Praise the Lord, O my soul ; and all that is within me, praise His holy name ; and forget not all His benefits. And in justice to my feelings, what shall I, my dear reverend father, say to you, and my dear mother Mrs. Stott, who in time of need were my guardians, who brought me up from my boyhood to my manhood, and who were the means of bringing me from darkness and ignorance to light and knowledge, from the slavery of Satan into the liberty of the children of God, and from adversity to prosperity ? I have no words to express to you the sentiments of my heart. I can only say this, I shall never forget the pains and precious time which you

bestowed on my education, the anxiety which you felt to improve and preserve my moral character, and the deep interest which you took in my spiritual welfare. I offer you and my dear mother Mrs. Stott many, many unfeigned thanks for them, and shall, by the help of God, cherish a lively remembrance of the many acts of generosity which you both conferred on me; and feelings of gratitude for them shall never cease to flow in my heart as long as I live. I bless the Lord that my labour in this place is not in vain, but attended with much success; and that I am much liked by my superintendent, and regarded by the people among whom I labour. I rejoice to find my wife, who was rather childish some time ago, now much improved in her mind and manners, and disposed to do all in her power to promote the cause of Christ, and to undergo all hardships for the sake of Christ. She embraces this opportunity of Mrs. Percival's return to England to send to my affectionate mother Mrs. Stott a small gold ring mounted with a ruby, as a token of her humble and kind regards; and hereby begs her acceptance of the same.

"I am sorry to inform you that one Muttukumar, who was a peon at the Batticaloa Custom-house, has been tried this week before the Supreme Court for forgery, and convicted. The judge is expected to pass the sentence on him

to-morrow. And the sentence of death has this day been passed on a Moor-man of Trincomalie for murdering one of the pupils of the Mission-school at Perunteru,"—for the sake of the jewels with which the child was adorned.

"Mr. Philips is still remaining at Batticaloa; Mr. Stoner at Trincomalie. Mr. J . . n M z is getting worse and worse in his circumstances. Of course it is the result of his adherence to his bottle. I tried all I could to stop him, but in vain. His case appears to be irreparable. May the Lord arrest him, and redeem him from the gulf of drunkenness. Your servants whom you left under Mr. Gillings at Batticaloa are doing well. Mrs. Roelofs, of Batticaloa, is dead. All my friends at Point-Pedro are quite well. I beg leave to conclude this with our united regards and love to yourself, my esteemed mother Mrs. Stott, and, with many kisses, to Master Horner, little Ralph Tomby, and Miss Mary Stott.

"Believe me, dear sir, to be

"Your most humble, obedient, and
affectionate son in the Gospel,

"R. WATSON."

His good understanding well stored, and his sympathizing heart a fountain of eloquence, Mr. Watson's appeals from the pulpit in his own language were often overwhelming. Some called him the Tamil Demosthenes; not without reason,

occasionally, when his fingers were stretched out, and his eyes looked larger than usual, as if pebbles were being contended with in the stream of vociferation. There is a record of his having acceptably conducted Divine service in our own tongue in the bungalow of the assistant government-agent at Mullativo, when with another young man on a missionary tour, so far back as the year 1846. In later years he frequently preached in English. When I knew him, he delivered even his Tamil sermons with loud and harsh monotony; but his language and exposition were as uniformly correct as his sincerity was unquestionable and his manner earnest. From what has been said of him by the more devoted missionaries whom I left in the island, I infer that wisdom and practice made him so perfect that at last he would have been popular as a preacher in any English Circuit, not only with the thoughtless because of his colour, but with the wise and instructed on account of his qualifications.

He was diligent and systematic as a pastor. A book was kept with a list of the native congregation; an appointed watcher, sometimes virtuous Joseph, sometimes lamented Jacob, marked who were present; and in the course of the week either the missionary or Mr. Watson visited the absentees. In after-years it was a common saying with the worshippers, "You

have only need to be absent from chapel once, to induce Mr. Watson to call on you." "The efforts of Mr. Watson," Mr. Percival wrote in 1849, "have been directed particularly to the Burgher and native inhabitants of the pettah; and proof is not wanting that his labours among them have been very beneficial. Several of our classes have been entirely under his charge, and watched over with vigilance and zeal. He has generally conducted," in addition to the morning service in the chapel, which that year usually fell to his lot, "the Tamil service held every Sunday-evening in the Girls' School-bungalow. This service, we think, is peculiarly adapted to the situation and circumstances of the poorer and more retired inhabitants of the pettah. It has been attended by many of the Roman Catholics resident in the vicinity."

It was delightful to see a Tamil pastor regardful of the best interests of European descendants; and, on the other hand, to observe that his attentions were gratefully appreciated by the Burghers. Mr. Watson reported, in 1849, of one of them who had been a Romanist: "When I first spoke to him on some of the dangerous errors of Popery, he manifested a wish to join my Friday-afternoon class-meeting, which is intended chiefly for Burgher young men. He came to the meeting regularly, till called away to one of the estates as a superintendent. In a


conversation which I had with him a week before he left, he assured me that he felt heartily thankful to the Lord for having convinced him of the absurdity of some of the peculiarities of the Romish faith."

This pastor's visits to the afflicted were Divinely blessed. In the local Report for the same year occurs the sentence, "Mr. Watson describes a native woman, about forty years of age, whom he visited several times during her fatal illness, as very patient in her sufferings, a mute Christian under the afflicting rod." The following passage is contained in the next year's Report:—"Frederick Schoombeck, for several years a pupil in the Central School, was remarkable always for his consistent demeanour; and at home acted as the priest of the family, conducting Divine worship for his grandmother, brothers, and sisters. During the illness of which he died, he seemed to possess clear views of his position. In his replies to the questions of his friends, and in his prayers, he gave evidence of enlightened piety. He expressed to Mr. Watson, who visited him only two hours before his death, the utmost confidence in the atonement of Christ; and just before he breathed his last, he requested his sister to read for him a favourite hymn, beginning,

'Behold the Saviour of mankind
Nail'd to the shameful tree!'

In the work of distributing tracts, in which he had been so well trained by Mr. Stott, he was unceasingly diligent. At Jaffna he dispensed them—with discrimination in their selection, and often preparing the minds of the invited readers by hinting at their contents and saying a word of exhortation in season—at the rate of two thousand a year. “Although I can report no case of actual conversion by means of them,” he wrote in 1849, “yet one pleasing instance of renunciation of heathenism, and apparent conviction of the truth of Christianity, has come under my notice. A heathen who had been in the habit of visiting me frequently, and to whom I had on several occasions spoken of the absurdity of his creed and practices, called on me one morning about two months ago, and with some anxiety asked me whether it was true that Agastiar had in his works asserted the truth of the Christian religion, and pronounced the Hindu triad devils. I directly read to him a few verses from ‘Nyanothayam’ which had reference to the ‘divine teacher,’ and which asserted Hinduism to be a diabolical fabrication of Vedaviagar. He admitted the truth they contained, and said that he had read similar verses in some other books given to him by missionaries. Having found him to be a candid inquirer after truth, I furnished him with a copy of ‘Vedapolippu,’ and a set of all the Catechisms then in my possession.

He called on me a couple of days after, and signified his wish to attend our Sunday services and other meetings, that he might hear more of Christianity; and from that time he has not neglected our Tamil service on the Lord's-day morning. He comes to my house to ask an explanation of some religious point or other almost every week. I received a few months since a good supply of English tracts. Most of them have been distributed in the town; and I have reason to believe that they are carefully read." In another report for the same year he said: "I have been very careful in distributing the publications of the Tract Society among the Roman Catholics during the past year, as I was informed on good authority that their priest, who now resides at Saint Mary's, had committed a great number of our books to the flames, and had given directions to his people to procure him as many Protestant books as they could, that he might destroy them."



CHAPTER XV.



MY COLLEAGUE.

FROM September 1st, 1850, to March 30th, 1851, I had charge of the Batticaloa Circuit in the temporary absence of the Rev. James Gillings. It might have been safely left with Mr. Philips, who was on the station, and with the exception of little more than a year, including 1847, which he spent at Jaffna and Point-Pedro, had been since he joined Mr. Stott there in 1839; but the most influential gentleman in the southern portion of the eastern province being engaged at the time apparently in endeavouring to bring about the absorption of our societies and schools in the interest of an ecclesiastical party, as well as for the sake of the English congregation, it was judged indispensable that a missionary should reside on the spot. Hundreds of people around the lake had been led to renounce idolatry; temples were falling to ruin; idols had been literally broken to pieces; and numbers of the very Veddahs

were the subjects of civilizing influences. A bishop paid a visit ; and after his lordship's departure, a neat storehouse belonging to Government, originally used by us as a chapel, and containing the grave of our first missionary, Mr. Ault, was turned into a conventicle. Passing in front of the sanctuary in which he had been wont to worship, the assistant-agent went there to read sermons to the people. Catechists and others deserted to what they were led to consider more honourable service. Rival schools were opened, for which, until the facts of the case were known at Colombo, government aid was commanded. All along our Papist neighbours had manifested a bitter spirit, persecuting converts from their heathenish Romanism, and sometimes tearing up Christian books openly on the esplanade. That was to be looked for ; but who would have thought that a mission begun under the auspices of the chief colonial authorities, never meddling with political matters, successful among a population whom it was a pity to embarrass with sectional jealousies, in a country where, as we then suspected, and now after judicial deliverances are satisfied, there was no Established Church, and where there was plenty of unbroken ground for new labourers, would be blighted by the superciliousness, ridiculous in such a latitude, of honest Protestants ? "No matter by whom pounded, the rice is

good," said the Rev. Peter Percival, not yet anticipating his own fate. The Rev. Levi Spaulding quoted another Tamil saying: "Gold, silver, and precious stones are excellent, from whatever quarter they come." It were easy to dwell more particularly upon the spectacle of the government-agent diverting the high influence it was his office to reflect, enlisting into "Church" employment some of our simple-minded teachers and preachers, and ignoring our schools in the representations he made with a view to the establishment under noble patronage of others by their side, and not difficult to withdraw the veil, and show by what description of personages he was prompted and inspired; but I forbear, satisfied that he was a good man, estimable for his past usefulness as a Wesleyan, and well-meaning in all his movements. He had toiled shoulder to shoulder with Mr. Stott, never ceased to work in his own ways for Christ, treated his unwilling opponents with respectful consideration, and has reaped his heavenly reward. Suffice it to say, that Mr. Philips saved me the misery of feeling utterly alone. I liked to look at the dear man, happy in Christ, doing his work unostentatiously and well, offending no one, the picture of repose amid the storm, the rainbow environing the cloud.

He was an exemplary pastor, humble in disposition, and gentle in address. The poor and

suffering rejoiced in his kindness : he was a planet over them reflecting Christ's light. I never saw him in a hurry, but I never saw him idle; and he seemed to be always serving his Divine Master. Besides visiting the people at their homes, he led two society-classes in Puliantivo, and one in Cottamuny. The better half of the schools smiled in his patriarchal oversight. He loved Methodism, was powerful in prayer, and was a good preacher. He did not appear to be trying to say things when addressing the congregation, but said them. Earnest, and speaking from a full heart, yet he was quiet and sober. If he failed to gratify the itching ear, his discourses were sound and useful. Not straining at effect, he was the picture of a happy man; and made his hearers happy. He looked as if what he said were as agreeable to himself as others found it pleasant. He was not above, so much as with, the audience. Nor was he a mere pulpit-preacher. He knew how to publish the truth on the way-side. He was able and ready to preach Christ at the compound-gate, in the school-shed, in the market-place, on board the dhoney. But for God's blessing in John Philips at a critical time, our Mission at Batticaloa might have become a wreck.

Before relating an incident which showed the estimation in which he was held, I may try to describe the ordinary appearance and costume of

himself and Brother Watson. Neither of them to my knowledge ever, as Christian David had done, put on a black coat. Lighter in complexion, with a blander countenance, and no longer slim, as in the days of Dr. Hoole, Mr. Philips dressed the more simply of the two. He had his thin grey hair combed smoothly back, and gathered tightly into a small knot, the biggest that could be made of it, behind; and he seldom wore a turban. Each of his ears drew attention by a modest ring. A jacket, fastened with strings, fitted him after a loose sort; over it, around the shoulders, he coiled a long narrow scarf; and under it an ample "camboy" was wrapped neatly in flowing style about his loins and limbs. And his bare feet, by means of upright projections held between the first and second toes, lifted a pair of sandals. The attire of the younger pastor was white like that of his more substantial friend, saving the unoriental shoes which were his standing complaint. Corrugated trousers graced him, of presumably occidental cut; and he wore a frock-coat, albeit, in deference to the washerman and his button-displacing ways, tied with tape. He, too, had about his shoulders the ghost of a Caledonian plaid. Small rings were not absent from his ears. As to his head, it was like the island when Europeans held the low land all round, and in the midst reigned the King of Kandy:

the hair, of deepest dye, was dressed in the English style, except that from the crown depended a rudimentary queue. A neat turban, starched, and hard as a board, having been twisted and fitted when moist, after the country's wont, to the particular cranium, and in gradually fading pureness lasting long enough before returned to the washerman, covered the combination of fashions. "I have sent for you," writes Mr. Kilner, "a Christian Tamil's cloth pagay, or hat: it has some sixty yards of strip in it. Watson used one like it." His face was not so cleanly shaven as Sanmugam's. Each carried a japanned umbrella in the heat of the day; and sometimes the elder had a red cotton-handkerchief over his shoulder, like the towel so borne about by a native butler. Without affectation in either case, Father Philips walked in the way of the old school, and Richard Watson followed the customs of Young Ceylon.

Any reader who may be shocked at the idea of such figures appearing in the desk or at the communion-table, will be comforted to learn that taste, like "affection, dwells in white and black the same." I was not surprised on Christmas-day to receive a parcel from the modliar, with a polite note. "Rev. Sir," said R. D. Somanadar, "I beg to send herewith the address to be presented to Rev. J. Philips by

the congregation, with the surplice and scarf that are to be presented him. I request you to have the kindness to hand it over to him for us." My colleague's smiling face was soon in the Mission-house, and above the folds of the snow-white vestment relieved by the silken black; and it was a great enjoyment to read and hand to him, with becoming ceremony, the following address from twenty-one of the best Tamils and European descendants in Batticaloa :—

"REVEREND SIR,

"We, the undersigned, members of the Wesleyan-Methodist congregation at Batticaloa, having taken into consideration your long and faithful services as a native minister, avail ourselves of the permission lately granted by the General Superintendent and the other ministers of the District conjointly, and beg to present you with a surplice and a scarf, as a token of the esteem and regard we entertain for your long and unwearied ministration amongst us.

"We remain faithfully, Rev. Sir,

"Your obedient servants."

Two days afterwards Mr. Philips sent the following not quite original reply :—

"MY DEAR FRIENDS,

"I value your elegant gift, not for its own sake merely, but as an expression of your Christian affection, as a token of your attachment and fidelity to the church with which some of you have been long connected, and particularly as an evidence of your right appreciation of order and decency in the services of the house of God. Sincerely thanking you for this Christmas present, wishing you temporal prosperity and comfort, resolved to devote myself to your service so long as it is in my power to do so, and above all praying that in the day of the Lord you may be found arrayed in the blood and righteousness of Immanuel Jesus,

"I remain


"Yours very affectionately,

"J. PHILIPS."

Very pleasant it was to see my friend now ascend the pulpit. There was the same humble, sincere, and earnest preacher; and there were the usual intelligent and devout faces upturned to his. The sermon was good as ever; and God was still worshipped. An additional surplice was given to the Mission at the same time for the use of the native minister, whoever he might be, stationed in Batticaloa.

While speaking of the outer man, I may

mention a humiliating habit which neither Sanmugam nor Vairamuttu ever lost. It illustrated the words of Job, "The princes refrained talking, and laid their hand on their mouth." With the oriental feeling that the stream of the breath must be intercepted, they too often when conversing, and more certainly when they laughed, held before the mouth the sprawling tips of their fingers. They felt modest and humble, and would thus show themselves attentive and respectful. Generally speaking, their manners were gentlemanly and agreeable.



CHAPTER XVI.



SUPPORT OF MINISTERS.

MR. WATSON went through his four years of probation for the ministry very creditably and usefully. An innocent expression of opinion on his part, at his examination before the District-Meeting with a view to his being recommended for admission into full connection with Conference, occasioned some delay in his ordination. Anticipating an increase in the number of native ministers, and with the prospect of pensions being required for supernumeraries and widows, the experienced General Superintendent had thought it not too soon, in consultation with his brethren and the General Committee, to fix a scale of allowances. Mr. Watson volunteered no remark on the new scheme, with which he had been made fully acquainted; but, as was natural, he was asked if it met with his approval. With a modest manly bearing, he replied in the negative; adding, that he would not, unless desired to do so, have said anything

on the subject ; that though he did not think the rules sufficiently liberal, yet he was willing to conform to them ; that such questions were immaterial in present circumstances, his calling and object being to save souls : and to this effect he afterwards wrote to Mr. Percival and Dr. Hoole. In all other particulars, the examination was perfectly satisfactory : the missionaries only hesitated to recommend for ordination one who was not likely subsequently to think himself adequately remunerated.

The question of the salary of a native minister is as important as it is perplexing. To give him such an income as Christian David squandered, would be to embarrass him with riches, and endanger the simplicity of his people. Two hundred pounds a year were not enough, because they were too much, for the colonial chaplain. As he advanced in life he indulged in habits from which a caste-man ought to have shrunk, and which brought him into trouble. In the year 1841 his friends had to make an appeal on his behalf to the Christian public, and Government permitted him to retire on a pension equal to his full salary. At the time I saw him, he was in the enjoyment of this ease without dignity.

The pastor should not, from public funds, be raised in affluence above his entire flock, but should have amply sufficient to meet the requirements of a respectable native. On the one hand,

it is impossible to tie him down to the humble dress and manners of an unsophisticated Hindu; and on the other, he must not be encouraged to imitate the expenditure of the English gentleman. The standard to which his allowances should be approximated seems to be that according to which native clerks and agents are paid by Government and by merchants. The following extract is from a letter written by Richard Watson from Batticaloa four years after his examination above referred to :—

“It appears from an official letter received by our Chairman from the General Secretaries, that the Committee are labouring under a misapprehension in supposing that the native ministers of this District are placed on an equality of allowance with certain native officers here and in Jaffna, if by native officers they mean those who hold respectable and responsible offices under Government. The following list will show you how the ordinary respectable native officers under Government are paid :—

JAFFNA—

Cutcherry modliar receives	.	.	£100 a year.
Do. assistant-modliar	.	.	75 „
3rd clerk	.	.	80 „
5th clerk	.	.	60 „
6th clerk	.	.	40 „

Fiscal's translator	£60 a year.
Storekeeper	60 "
Engineer's storekeeper	50 "
Do. court interpreter	75 "
Police court interpreter	60 "
Landing-waiter, between 50 and 80	"
Medical sub-assistants . (average)	150 "
TRINCOMALIE—	
Cutcherry modliar	90 "
Assistant do.	50 "
The court clerk	75 "
The interpreter	50 "
Medical sub-assistant	150 "
BATTICALOA—	
Court clerk	75 "
Interpreter	40 "
Cutcherry modliar	40 "
Head clerk	100 "
Average	£77½ "

"Some of the government-officers have their perquisites too. All the court-interpreters, being licensed translators, draw a certain fee for every bond they translate; which is a source of no small income. The landing-waiters are entitled to a moiety upon the seizures they make. And the medical sub-assistants receive a fixed fee for every *post-mortem* examination which they hold. Besides that, all the government-officers have a right to look for a promotion whenever a suitable vacancy occurs in any of the departments. These facts would show the Committee that their

native ministers are not on a par even with the third-class government-officers in point of allowance. None of them contributes more than two and a half per cent. towards his pension ; which would be just one-half of the amount of salary he had last received, if he would retire after twenty-five years service.

"I further beg to state, that the wants and necessities of the majority of these are much less than ours. Besides the necessaries of life, a minister has to buy books, and is required to take his place in the public movements of religion, and aid by his presence and otherwise in all general measures for the advancement of society. The following list, containing almost every item of my ordinary monthly expenditure, refers exclusively to board, servants, washing, and stationery :—

	£	s.	d.
Rice, 80 measures (to ourselves and our servants)	0	15	0
Fish	0	3	9
Cocoa-nuts	0	2	6
Curry-stuffs, salt, eggs, &c.	0	4	0
8 measures of oil for lighting	0	6	0
Oil for the head	0	0	9
Ghee	0	1	1½
Firewood	0	2	0
3 lbs. of sugar, and sago (for the child)	0	2	1½
Tea, 2 packs	0	2	0
Coffee, 2 measures	0	1	1½
Milk, 1 measure per day	0	3	9

	£	s.	d.
Appam	0	3	9
15 loaves of bread, &c.	0	2	6
Vegetables, yams, fruit, &c.	0	1	10½
Fowls, mutton	0	3	0
Servants, 2 male, and 1 female.	0	16	0
Washerman	0	3	6
Barber	0	0	6
Stationery and postage	0	3	6
On an average	£3	18	9

To this I must add our clothing expenses, subscriptions to the Parent Society, to the vernacular schools, and other charitable objects.”

Mr. Philips had received £100 a year, and it might have been well not to reduce his income. It was now recommended that £60 a year, with house-accommodation, travelling, postal, and medical expenses, and the education of children, should be the allowance of a native minister; and that of this amount £10 should be reserved every year to yield a pension of £12 for the supernumerary or the widow. If it may be supposed that some of the government-officials mentioned in Mr. Watson's list were above the worldly status to which a native Wesleyan minister should aspire, the scheme does not look insufficient. It was amended afterwards; and latterly Messrs. Philips and Watson had each £55 a year, a house free of rent, medical

attendance, postal and travelling expenses, and board-money and education for their children.

The question would be soonest settled, and in the fairest way, by teaching the native churches to support from local resources, as far as possible, the native pastors. As the Annual Reports indicate, the Jaffna and Batticaloa stations could each produce the salary of one minister. Under the supervision of the General Superintendent, his income should be gathered by native leaders and himself, in periodical contributions and collections, and paid by native stewards in connection with a quarterly Circuit-meeting, according to the custom in England. Only European missionaries in India were supported by the Christian Knowledge Society in old time. Fabricius, Gericke, and others provided the pay of their Hindu helpers from local resources. The usage with us has been for the missionary to hand the native minister his allowances in the name of the Committee in London, and not in that of the people of his charge, even when they have furnished considerable funds. In the infant days of a Mission, such a mode of payment may be the only mode: persisted in too long, it has in it various evils. The recipient is thus tempted to forget that he is an Asiatic, and to look in perhaps a too obsequious spirit for more than would be good for him; and the organization is prevented that

would make the society feel itself capable of self-support and progress. It is like the crippling of the Chinese girl's feet: the church grows up to a stunted maturity, but retains its infantile peculiarities, and can only hobble. There are Tamils and Burghers in Batticaloa and Jaffna in every respect qualified to fulfil the offices of leaders and stewards; and therefore it is little to the honour of us who have been representatives of the Connexion in the District that regular Leaders' and Quarterly Meetings are not held in both those Circuits. That each of them ought to maintain a native minister, Mr. Kilner argued in his correspondence in 1863. "I have mentioned the matter," said he, "to Mr. Philips; and he thinks it would answer." It may be hoped that, holding such views, the present energetic General Superintendent will forthwith make due experiments to prove them feasible. Let there be the organization and form at least, even if the Missionary Society must aid the native Circuit; and if a Hindu or Eurasian cannot be found to hold the office of Circuit-steward, let the missionary believe that there is as much dignity in acting as such, as there is in being general receiver, treasurer, and paymaster.

Messrs. Watson and Philips are not to be unkindly censured for getting what they could as Methodist preachers. They had their privations and struggles. We hear at home modest

prayers for better allowances, and the deserved praises of good Circuits. Gold shines as brightly in Ceylon as in England. The difference may be that in the eastern isle there is more quiet, with less ingenuousness, in the means resorted to for its acquisition. A case or two may be given, not for a moment to suggest that either of our native ministers was mercenary and worldly, but to show how worldly and mercenary it is possible for Hindus to be, and how necessary it is to understand ourselves, and make ourselves understood, in regard to the financial obligations of missionary employers on the one hand, and of native agents on the other. Ceasing to enjoy Christian pay has been too often resuming pagan practices. The services of a nominal convert being discontinued at Trincomalie, he turned out next day a Sivaist, with bare shoulders, and idolatrous badges on forehead, arms, and breast. A more striking example was witnessed at Wannarponne, in a baptized man and professor of Christianity who had for sixteen years been employed as a teacher. During religious services he appeared so indifferent, that the missionary was led silently to doubt his sincerity. Yet his religious profession was not the essential condition of his retaining his situation, heathen schoolmasters being at the time employed with equal remuneration. The explanation was, that only by pretending to be a

Christian could he hope to reach the golden idols of an imaginary future. Dismissed by the missionary, he sent him a saucy message, that he had never been really a Christian. It was as needful to take this ground as it had been politic to show himself careless in the hours of Divine service; for the natives do not trust a man who twice changes his religion, and so, as they say, "dishonours both gods." Having assembled his heathen friends on the Sabbath to make with them his intended arrangements, he set up a school in the next compound to that in which he had so long been engaged, and opened it on a lucky day, managing to secure all his late pupils, except the Mussulman boys. And he went to a heathen temple, at a considerable distance, to perform in pagan style the funeral obsequies for his father and wife, the latter of whom had died a year before.

Government-situations not having multiplied in the ratio in which education had spread, there were not now so many prizes as formerly for clever and accomplished persons. Still, a cultivated young man like Richard Watson might possibly have commanded a superior salary by devoting himself to secular pursuits, or becoming all at once a scrupulous believer in the doctrine of apostolical succession by imposition of hands in the line of the Protestant Bishop of Colombo. Considering the ambition that tinged his dis-

position, it speaks decisively for the sincerity of his piety, and the depth of his convictions as to the ministry, that, subduing discontent, and never giving moody expression to unwarrantable expectations, he continued, like radiant John Philips, a faithful and laborious Methodist pastor to the last.

“I have thought it right to furnish you with an account of a recent and most interesting event,” wrote the Rev. William Barber to the General Secretaries, in a letter dated Jaffna, March 20th, 1854. “I refer to the ordination of Mr. Watson, our native minister at Point-Pedro; a ceremony which took place on Monday, the 13th instant; and in the performance of which Mr. Griffith was assisted by Mr. Kilner, from Batticaloa, as well as by the three venerable American ministers of this province, Messrs. Poor, Meigs, and Spaulding. The mention of the names of these honoured men suggests reminiscences of no mean interest, identified as they were with the earlier history of Missions in North Ceylon. Messrs. Lynch and Squance, in our own body, knew and valued their friendship, and are often affectionately remembered and adverted to by their veteran co-labourers still on the field. It was thought but a fitting expression of respect for these ‘patriarchs of the East,’ who have been toiling on in this corner of the world some four-and-thirty years, that they

should be invited to participate in a service so congenial to the spirit which has through life prompted their zeal, and which in old age reconciles them to the prospect of laying down their bones in the land of their adoption." Messrs. Poor and Spaulding, it will be remembered, had taken part in the ordination of Mr. Philips.


"The preparatory Sabbath services attracted excellent congregations. Mr. Griffith preached in the morning, in Tamil, from those solemn words, 'Who is sufficient for these things?' addressing his discourse principally to the candidate. In the evening Mr. Kilner enlarged, in English, on 'the greatness of the harvest;' at the same time enforcing the necessity of urgent prayer that God will honour His own appointed means for renovating the world by 'thrusting forth labourers.' The audience on Monday night was probably unprecedented in the religious annals of Jaffna, very great interest being evinced by all classes. The ordination service was commenced at half-past six o'clock, p.m., by the Rev. B. C. Meigs, of Tillipally, with singing, Scripture-reading, and prayer. Mr. Griffith then, as the presiding minister, called on Mr. Watson to give a public statement, embracing a retrospect of his first religious convictions, his conversion to Christianity, and his call to the ministry; together with a distinct

enunciation of his present views as to our theological doctrines and ecclesiastical polity. The account was lengthy, but characterized by evident emotion. It was given in the speaker's own tongue, in this respect being an exception to the general service. I was assured by those more competent to judge than myself, that it was simple, clear, and feeling. And I will confess that, as I gazed on the assembled multitude, and remembered how many swarthy faces and snowy robes represented hearts unsanctified, my prayers ascended to Him who alone can change, that He would now take some for Himself. How I wished that a few of our warm-hearted missionary friends could have been favoured with a sight on that interesting occasion! I am assured that it would have tended to repay them for every sacrifice, and they would have been encouraged to tenfold effort by so pleasing a presage of eventual success. Our excellent Chairman, on Mr. Watson's concluding, pronounced the charge, which I will only characterize as being wise and weighty. He regarded the candidate's present position and profession as a public and explicit acknowledgment of his religious convictions and belief, and his ecclesiastical preferences. Reminding Mr. Watson that, for many reasons, his advantages far transcended those of his European co-workers, he forcibly warned him

against allowing remissness to turn this very circumstance into a source of intellectual or religious indifference and insensibility, whether personal or ministerial, and urged him accordingly to systematic diligence and effort. He cautioned him, also, against fond anticipations of peace and pleasure, assuring him of the straitness of the path; and, after urging him to an entire separation from worldly associations and employments, he concluded with a reference to that ultimate prize which more than reconciles the Christian minister to a life of self-denying labour. The Rev. D. Poor, of Manepy, then read the usual portions of Scripture; after which Mr. Griffith proceeded with the formularies, and made the suitable inquiries, which were audibly and satisfactorily answered. The imposition of hands ensued, and then the officiating minister presented a copy of the Scriptures to our Tamil brother; the service being concluded, under very deep and softened emotion, by the venerated minister from Oodooville, the Rev. L. Spaulding.

“Mr. Watson has now returned to his station; and, I doubt not, you will unite with us in fervent prayer, that humility, zeal, and faith may characterize his career; and that he may eternally reap the reward of a devoted and successful minister of Christ. Meantime this incident has, we trust, been of benefit to ourselves, as teaching us that the Lord is good, who

rewards His servants in their labour of love. Mr. Watson referred with deep gratitude to the Rev. R. Stott, whom he regarded as his spiritual father; and we will endeavour to work on with the conviction, that, in His own good time, the Lord will cause His word to have free course, run, and be both extensively and abundantly glorified in our midst. How weak and vain will then appear our fears, and doubts, and apprehensions! O that prayer, mighty prayer, may be exerted with tenfold energy at home and abroad; and many shall then be the crowns of our united rejoicing!"



CHAPTER XVII.



BETTER AND WORSE.

MR. PHILIPS removed to Point-Pedro in the year 1852. A letter which he wrote thence to the Rev. Dr. Hoole makes reference to his past history, indicates his present engagements, and is especially interesting as giving a native's views of some important matters. Its most painful allusion is to the foolish and unhappy schisms which Christians do not refrain from illustrating before the eyes of even the Hindu. Time was when the Missions in Ceylon provoked the exclamation, "See how these Christians love one another!" When Mr. Rhenius visited the north of the island in 1824, he wrote: "I was happy to see that the missionaries, though scattered in seven stations, and though belonging to three different sects or societies, labour as one man, as at one station, as of one party. Blessed be God! With humble submission to the Divine will, I must say that, with such a spirit among them, they cannot but

be blessed. And they are blessed: they are themselves excited and admonished by each other to persevere, to be patient, to pray and praise." A "Missionary Alliance," originated by Mr. Squance, who is said to have left something like a malediction for whoever should break it up, is yet in existence. At monthly reunions, on the stations in turn, the host acting as chairman, the condition of their respective churches and schools is reported by the missionaries, and questions of common interest are discussed, in a forenoon meeting; in the afternoon an address on a chosen topic is delivered to the assembled families by a minister appointed at the previous gathering; and all the proceedings are sanctified by the reading of God's word, and by frequent prayers and hymns. Still the remarks of the native minister are not without cause. There has never been any coolness between the American and Methodist brethren; but the intercourse of the Church missionaries with those whom, almost absurdly in such a case, they stigmatize as Dissenters, has not been so free and unrestrained since Bishop Heber's reply to an address read to him at Cotta. Not that much cause of offence has been given by the clergymen of the Church Missionary Society: they have only become a little too reserved and exclusive. It is through the Society of which Wesley was once an agent that episco-

pal and high-church influences operate most banefully; and no men in the world are more ridiculous in their assumptions than colonial chaplains imagining an extra cubit somehow added to their stature. The remarks of Mr. Philips on disunion refer not at all to Point-Pedro, to Jaffna and its neighbourhood a little, more to Trincomalie, most to Batticaloa.

“POINT-PEDRO, *April 20th*, 1852.

“REV. AND DEAR SIR,

“I have pleasure in acknowledging the receipt of your general circular which you sent me last year, with your own remarks, encouraging me in my work; for which I beg to return you my most sincere thanks. I assure you, sir, I have not forgotten my former superiors, and those who were instruments, under God, in bringing such a poor sinner as I was from darkness to Christ’s marvellous light, and from the power of Satan unto God. I hope I shall be a subject of their rejoicing in the day of the Lord. Little did I think that I should be called to be a witness for Christ, to preach His unsearchable riches among my own benighted countrymen, considering my own unworthiness, insignificancy, and inability for such a great, responsible, and arduous work. At first I doubted and hesitated; but being impressed with a call, and considering that the ways of

God are not like the ways of man, and that those who were called at first were not many wise after the flesh,—God chose not many mighty, not many noble, but the weak things of this world, to confound the things which are mighty,—I obeyed the call, and have been enabled hitherto to preach His everlasting Gospel to my countrymen, and rejoice to say that I have not laboured in vain; and I acknowledge with a grateful heart that the Lord has owned my labours. It is now thirty-four years since I first became engaged in connection with your pure and evangelical Mission; and during those days of my pilgrimage, I have had to undergo a great many hardships and difficulties, reproaches and trials, losses and crosses, perils by sea, perils by rivers, perils by beasts of the forest and wicked men: yet the Lord has delivered me from them all, and has yet spared my unworthy life in the land of the living. I have to raise my Ebenezer, and exclaim that ‘the Lord hath hitherto helped me.’ I am now in the fifty-fifth year of my age. I do not know how long I shall be permitted to labour in the vineyard of the Lord; but I hope that the grace of God will enable me to spend my remaining life in the service of my Heavenly Master.

“Dear sir, during this period of my life I have witnessed and heard of many changes in the heathen and Christian world, and particularly in

our own society in England and abroad. Although there have been some changes for the better, and for which we should offer grateful thanks to Almighty God, yet there have been changes for which we are to mourn and lament, and humble ourselves in dust and ashes for the evil that has fallen upon the church, the seed of divisions and discord and strife which has been sown by the enemy of souls. The monster Puseyism has been born in our day and generation, that sister of Romanism : she has already corrupted in part the Protestant churches by her baneful doctrines and fatal charms. O, how many good men were seduced, and have become a prey to the beast of Romanism ! We may compare Puseyites to a plant called pulluruvi. A plant so-called grows on the branches of trees, rooted in the excrement of birds : it receives its nutrition from the tree, and in process of time it shows its baneful effects. It spreads over the parent tree, and communicates its poisonous sap, and causes the tree soon to wither and die. It is just so with Puseyites : they are born on the tree of the Protestant church, nourished and supported by it ; but, alas ! alas ! behold, they communicate the poisonous sap of corrupting doctrine, and so bring desolation on the church. Romanism, twenty or thirty years ago, seemed in India and other places to droop and die ; but now-a-days it revives and seems to flourish, because the

English Government aids the promotion of Romanism by granting money to establish Romish schools, &c., in India, too, as they do in England. O, the Government will sooner or later feel the bad effects of their charity to them, as a countryman discovered in a snake I recollect reading of in a spelling-book; in which it is related, that a countryman in a hard frost found a snake under a hedge almost frozen to death with cold. Out of pity he carried it home, and laid it upon the hearth near the fire; and in a short time, being revived, the snake raised itself, and flew first at his wife, then at his children, and at last at the countryman himself. So it would prove to the English nation and Government by the serpent of Romanism. I do not pretend to be a prophet; but daily occurrences in the world prove the fact.

“In this short period of my life, I have heard thousands of heathens have been converted to the true and living God in India and in other parts of the globe. May the name of the Lord be praised for it; and may the time soon come when all the nations of the earth shall bow their knees to their Maker and God! Notwithstanding this, the old serpent in some places suggests to his followers, who, by reading tracts, &c., were convinced of the errors of their religion, to reform it. In some places he influences his subjects to oppose Christianity, and

establish heathen charity-schools; and by these means revives and promotes his infernal cause, which has been hitherto in a dying state. Such-like schools we have in Jaffna and Point-Pedro, and other places.

“I will not refer to many more, but only to one change; that is, to ministers of different denominations. On former days, they loved each other as their own brethren, and jointly laboured for the common cause; but now what a deplorable change has taken place in their conduct! It puts me in mind of a verse in ‘Nithyvenpā,’ a Tamil school-book, which is as follows:—

‘Vesiyarum nayum vithinūlvayittiyarum
Pusurarung koligalum ponnanayirpesil oru
Karananthanindiye kandavudane pagayam
Karananthan mutpirappe kana.’

The meaning of the above is, ‘O thou golden woman, I say that prostitutes, dogs, physicians, Brahmins, and fowls, without a cause, are provoked to anger as soon as they meet their fellow-professors and their respective species, which is nothing but the effect of former birth.’ Now-a-days we may add some ministers of Christ to this class. Such a conduct must prove a great hindrance to the spread of the Gospel. Notwithstanding this, I am thankful to find a ‘Protestant Alliance’ formed in England, which is now spreading everywhere.

“Hindrances to the spread of the Gospel in

Batticaloa are not yet removed. It is all through one influential person in the place. We are therefore not discouraged on that account. In the midst of oppositions and disturbances, seven adult boys from our school were admitted into Christ's church by baptism, and one Roman Catholic of that place by recantation, in the beginning of the year. I was succeeded by one who is a most efficient and suitable person for the work in the place; and I am now removed to the Point-Pedro station, according to the arrangements of the last District-Meeting.

"The building on this station is not the same as you saw twenty years ago, which was burnt to ashes some years back. This is quite a new building, erected by Mr. Percival, who named it 'Wesley Cottage.' Though it is small, it is beautiful, and conveniently built for a small family. On the west end of the cottage stands a beautiful school-building. Though not yet completed, under its roof we have now a good English school, and also Divine service on Sundays. I preach in Tamil at nine a.m.; and at eleven a.m. in English, for the sake of European residents here who do not understand Tamil, though it is a hard task for me. I also administer the holy sacrament of the Lord's Supper to both natives and Europeans at the same time. In the afternoon of Sundays, I preach at Cattavelly, about three miles distant

from Point-Pedro, to a mixed congregation of heathen and Christians. Also on week-days we preach at Cattavelly, Tunnaly, Vadary, Alvay, Ploly, Tumpalle, Policandy, Tambasitty, and Catcovalam.

"The cholera broke out five years ago in Jaffna, and is still carrying off the inhabitants daily to eternity. Some heathens say, because missionaries have come to India, and teach a strange religion, therefore their gods get angry, and punish them with such mortality. Some say, because the Government introduced vaccination to prevent small-pox, therefore their goddess Ammal got angry, and brought the cholera; and she says, in effect, 'Let me now see whether the English can cure this sickness.'

"I find some new young Christians at Cattavelly and Tunnaly. They were recently baptized; some by Mr. Percival, and some by Mr. Walton. Though they are well educated in the principles of the Christian religion, yet they are like lambs. I shall try to take care of them, that they may not be led astray or devoured by the wolf. I pray the Lord to make them instruments in His hand to pull down the strongholds of Satan, and bring their countrymen to the cross of Christ.

"Sir, pray for us; and send us more missionaries to this part of the world. I am sorry to find there is only one Wesleyan European missionary in Jaffna, while there are three of the

Church Missionary Society, and seven or eight of the American. You cannot expect much good from a single missionary. Our field of labour is large; but the labourers are few. We pray that the Lord of the vineyard may send more labourers to His vineyard. We feel the want of more missionaries at this period especially: the heathens and Romanists are active. May the Lord incline the hearts of His people in England to assist us to bear His ark before the face of His enemies. Dear sir, I offer my hearty thanks for your kind remembrance of me. May the Lord bless you and yours, and spare you long, and influence you to take more interest in those parts of the field in which yourself once laboured.

“I remain, Rev. and dear Sir,


“Your most sincere servant,

“J. PHILIPS.

“P.S.—Please remember me kindly to my first superiors and benefactors, Mr. and Mrs. Squance.”

The request expressed in this postscript was one which Mr. Philips usually remembered to make in his correspondence with Dr. Hoole. In a preceding letter, dated February 25th, 1848, he had written: “I beg at the same time, if you ever meet Mr. and Mrs. Squance, to give them also my best respects, and tell them I never for-

get them, and often used to dream of them." The old-fashioned statement, still occasionally echoed, that the Hindu is incapable of gratitude, and has no word to express the emotion, is totally untrue. Gratitude was the topic of one of the discourses spoken of before, delivered at the Wannarponne temple ; and ten successive distichs of the Cural, the ancient poem of Tiruvalluvar, dwell upon the virtue. Philips and Watson were beautiful examples of loving mindfulness and devotion. Never did they seem more happy than when speaking, the one of the pioneer of our Mission, and the other of Mr. Stott.



CHAPTER XVIII.



TOUR TO VENLOOS BAY.

THE “most efficient and suitable person” spoken of by Mr. Philips in the preceding letter as his successor at Batticaloa in 1852 was the younger native minister. The next year Mr. Watson’s sphere of duty was Point-Pedro. Gladly would he have remained in his native place; but the claims of the southern station were superior. Returning thither in 1854, he staid till 1859; being part of the time nominally on the Batticaloa Second Circuit, which is hitherto no more than “a geographical expression.” From his age, experience, qualifications, and engagements, he may be said to have been now the chief pastor of Batticaloa. He walked worthily in the footsteps of his English predecessors, Messrs. Stott and Gillings. It was a pleasure and help to him to renew his acquaintance with Messrs. Roelofs, Stephen, and other intelligent and pious Burghers. He was delighted to find once more congenial

associates and neighbours in several Tamil brethren, and especially to be again supported by Somanadar Modliar, the persevering leader and local preacher, whose family was a Christian church, whose example was a public benefit, and whose memory will be ever blessed in Puliantivo and the country round. Getting good, Mr. Watson imparted good. His untiring zeal stimulated his friends to fresh devotion, and made them partakers of richer joy. The modliar's eldest daughter, mistress of the girls'-school, faithful even in trying and unremunerative times, Mary, the wife of Mr. Joshua, in a letter dated July 17th, 1858, wrote as follows to Mrs. Stott:—"Now to say a few words about Mr. Watson, your son in the Gospel, and our present native minister. Dear madam, it is Providence that retraced his steps down to Batticaloa. Our church would have come to nought, if he had not been sent here. His zeal and labour for the Methodist cause is very great; and there is blessing in his works. He is loved and respected by all classes."

Carefully promoting the interests of the society and schools in the Tamarind Isle, and attentively visiting his sick and poor neighbours, Mr. Watson extended his labours to the regions beyond. As a specimen of his evangelistic excursions, the following report from his pen of one of his journeys in 1855 will be appreciated by the reader:—

"During my tour to Venloos Bay, I had opportunities of preaching the word of eternal life to upwards of four hundred and fifty people, living in eight different villages, and distributing about four hundred tracts, six copies of St. John's Gospel, four of the Acts of the Apostles, two entire New Testaments, and a few school-books.

"July 30th. I left Puliantivo this morning in a boat, in company with Mr. Abraham Agilaser, who had manifested a strong desire to see the Veddahs of Patale, and arrived at Aravoor at two p.m. We spent but a few minutes here, as we had made arrangements to visit the people on our return; and went on to the next village, called Commaturay. Here we found almost all the village people, men and women, engaged in cleaning and decorating their temple, with a view to hold a devil-dancing. This is the only village that is free from small-pox on the other side of Aravoor. The population does not, I think, exceed thirty families. We soon diverted the attention of the busy crowd from the cleansing of their temple to the word of truth which says, 'Without holiness no man shall see the Lord,' and provoked a discussion which occupied nearly an hour. All the people heard us attentively, with the exception of two young men who were trying to interrupt us. They were rather abusive, and inclined to dispute. At sunset we reached Sittandicodir-

oppoe, which is about five miles from Aravoor. We put up for the night under a shed erected in front of the temple for sheltering mendicants. As it got too late to see the people, we agreed to call here again on our return. This is a large village of about three or four hundred people, all Hindus, except two Protestants, who have resided here with their families for the last seven years. One, originally a Roman Catholic, was received into our society, by recantation, by the Rev. Mr. Stott: the other was converted from Hinduism about the same time. But ever since they removed to this place, they have not attended any place of worship. They still profess Christianity. We spoke to them on the necessity and importance of attending the means of grace.

"July 31st. We left Sittandicroppoe early this morning, at half-past four, for Patale, the Veddah village. On our way we visited Santivalle, a small village holding about twenty-five houses, talked to the people with whom we came into contact about their souls, and distributed about fifteen tracts. On being informed that the majority of this village people had just gone to join a devil-dancing party assembled under a tree near the gate of Mr. Robertson's cocoa-nut estate, we hastened to the spot, and exhibited the Saviour of mankind, who was manifested that He might destroy the works of the devil, as the Lord gave us opportunity.

There were six men dancing around the shed erected and decorated with flowers and margosa-leaves for the occasion, with the pretence of being possessed of three of their tutelary deities named Ammal, Vyraver, and Veerapattirar, surrounded by a large concourse of people, not less than a hundred men and sixty women. Devil-dancing is practised to a very great extent in the interior of Batticaloa during the prevalence of small-pox and cholera. It is the firm belief of the low Sivaists that all epidemics arise from the displeasure of their tutelary deities, who are supposed to have received power from the Supreme Being to plague whomsoever they will, and that it is only by having recourse to devil-dancing and horn-pulling that they could propitiate their offended gods, especially Ammal, who is the goddess of small-pox, and check the progress of any sickness. The system of idol-worship and ceremonial rites performed in this country is far from being in accordance with the religious practices of the Sivaists of Jaffna. I was astonished to find three of our old converts taking an active part in the ceremonies of this morning, with ashes on their foreheads. We took them aside, and talked to them on the awful responsibility of those who once professed to renounce the devil and all his works, and pledged to follow the dictates of the Gospel of Christ. In my address to the assembly, I

endeavoured to show that it was the wrath of Jehovah, and not the wrath of their gods, that was kindled against their country, and warned them to flee from the wrath to come. Many of them gladly listened to the only way of salvation through a crucified Saviour. Here we distributed about forty-five tracts. The number of readers found in this vast assembly was very small.

"Between nine and ten, we passed through Keran, which is about two and a half miles from Sittandicodiroppoe. Here we had the pleasure of seeing a few people assembled at the house of the police-headman of the village. We gave the readers a copy of each of the varieties of tracts we had with us. The headman, who seemed to be acquainted with some of the works of the Hindu sages, evinced much curiosity about Christianity, and heard with pleasure what we had to tell him of the plan of salvation.

"At half-past eleven we arrived at Patale. The place was never so sickly as it is now. All the houses are infected with small-pox, with the exception of one or two adjoining the school-room. Out of thirty-three cases, sixteen proved fatal, only six recovered, and the rest are still laid up. The headman assured us that, if not for the want of proper nourishment and persons to take care of the patients, the mortality would not have been half so great. He has submitted their poverty-stricken circumstances to the

favourable consideration of the assistant government-agent. The religious teacher appointed by Government to watch over their spiritual and moral interests ceased to reside amongst them about twelve months ago, for reasons best known to himself. He has since paid them two visits. I saw four or five of his Veddah pupils amongst the people assembled to hear the Gospel. Only one of them could read a little; but none of them seemed to remember what they had learnt under their teacher, it being nearly a year since their school was discontinued. Our audience here was composed of three Veddah adults, six Veddah boys, and two Tamil adults. They all expressed themselves desirous of being instructed. I furnished the boys with some school-books, and two copies of St. John's Gospel. Of the fifteen or sixteen Veddah families said to belong to Narsivantivoe, only four adults live there: the rest are residing farther out in the bay to the north-west. The majority of these regularly attended the meetings which the teacher used to hold at their place, when he resided at Patale.

"In the afternoon we walked down to Valeychaney, a Tamil village, within a distance of half a mile. We met with only five adults, to whom we pointed out the Redeemer of the world. The people are very simple and illiterate.


"August 1st. We commenced our journey back. At eleven a.m. we arrived at Sittandico-

diroppoe. At the news of our arrival a large number of the villagers assembled under a big banyan-tree standing in a conspicuous position at the southern entrance of the village where we were. We read to them two of the best tracts we had, and conversed with them on religious subjects for nearly four hours. The attention they paid to the word of God was very gratifying. In point of population this is the largest village we have visited during our journey. The man who officiates at their temple is not a Brahmin. The people are not much prejudiced. Many of them at once acknowledged the truth of the remarks we made as to the folly of devil-dancing and idol-worship, and the propriety and advantage of serving the Supreme Deity. After taking some refreshment, we went up to the next village, called Vandaramaley, which is about two miles distant. Here we spent all the afternoon in exhorting and distributing tracts. It is only a week since small-pox broke out in this village. We met with a very kind reception here, as in the other villages we had already visited. An old man from Puliantivo has been teaching a school here for the last five or six years. The number of attendance is now reduced to only four, owing to the prevalence of small-pox. We left with him a copy of the New Testament, four of the Acts of the Apostles, and a few tracts for the use of his school.

"August 2d. Early this morning we walked up to Commaturay, where there was a devil-dancing kept up for three days together, by the people of two villages, believing that to be the most efficient way of checking the progress of small-pox. At the time we reached there, they were closing their ceremonies, and distributing the offerings. The number of adults present was about eighty. We earnestly called upon these to abandon their diabolical practices, and embrace the Gospel which is able to save them from their sins. An old man said, 'It is true that there is only one God: yet we have one thing to urge in favour of devil-dancing, and that is, on several occasions we saved our villages from many diseases by resorting to it.' These plays are supposed to give great pleasure to their Ammal. O that the Spirit of our Lord might soon teach these poor people to resist the devil, instead of courting him!

"At Aravoor we met with another devil-dancing party in a large compound, distributing rice and other offerings. Our appearance attracted the attention of the people. When we began to tell them that it was not in the power of their gods, whom they had been propitiating by offerings, to save their country from sickness, some of the lower-caste people got into a rage, and said, 'You have nothing to do with our temple and worship: by interfering with our ances-

torial religious practices, do you think that you will be able to turn any of us from our faith?' One of them gave a good scolding to the people who were gathering around to hear what we had to say. At ten, we walked through this populous village distributing tracts. Small-pox is dreadfully raging here. During the past week, more than fifteen persons have fallen victims to it. The Moor village is exceedingly filthy. We stayed at Aromogattancodiroppe for a couple of hours. We arrived at home late in the evening. We are thankful to the Lord that He has mercifully preserved us in health, and blessed us in our journey, and brought us home again safely. I was much pleased at the earnestness and the evident anxiety which Mr. Agilaser manifested for the spiritual welfare of the people whom we have visited."



CHAPTER XIX.

THE STANDARD-BEARER FAINTING.

THE infirmities of age were coming upon Mr. Philips. He could not bear as formerly the toils of Circuit life, and longed for more quiet and restricted occupation in his native town. In 1853, accordingly, he was removed to Jaffna, where he remained to the close of 1855. His happiness would have been great if during these three years he had not been regarded as a supernumerary. He felt this acutely. If he could not work as in time past, yet he could visit the people regularly, and in his way fill the pulpit as often as others; and he felt that consideration was due to his long services and age. Such consideration was not refused. He received £30, instead of £12, the allowance of a supernumerary; and, as he had children employed by the Mission, his situation was not the worst. He did labour to the extent of his ability and opportunities; and his health improved. Convinced that he was as competent as willing

again to do full work, he poured forth his complaints to the superintendent, and especially to his old friend Dr. Hoole, begging for restoration; and his wish was granted.

He went back in 1856 to Point-Pedro, and resumed his labours with all the zest and resolution of a young man. Never was he more diligent in dispensing the bread of life. "About the middle of the year," he wrote in 1857, "there was a great stir amongst the people; and several respectable young men requested that a meeting might be held in the Point-Pedro school-room for reading the Scriptures, and religious inquiry. The meeting is now held regularly; and these heathen young men defray the cost of lighting. I hope it may do much good." He could work for the Lord on a moon-light evening, when the sky was kindly blue, and living stars stood near, and earth was all enchanted. "In the Point-Pedro Circuit," says the Report, speaking of 1857, "Mr. Philips has held numerous services in the open air by moon-light. He has frequently had from four to five hundred hearers on these occasions, and has always been pressed to repeat his visits as soon as possible. Many have been convinced of the truth; but they tell him that 'they are so weak, and so much engaged in the world, that they cannot walk in Christ's ways.'" He still had cause to say, as he had said the year before,

"We feel much the want of an outpouring of the Holy Spirit of God. A shaking among the dry bones is apparent, yet there is no breath in them."

His next Circuit was Trincomalie, to which he repaired in 1859. Here he rejoiced in the countenance of Mr. Crabb, and was happy to meet again with Allagacoen Modliar, an excellent man, who had stood by him in all his toils in Batticaloa. For some weeks his strength declined; and it was feared that he would not be able to remain on the station. "Brother Philips is now at work there," Mr. Kilner wrote on the 22d of November; "but his state of health is such as to induce me to think that he will not long be equal to the fatigue and responsibility of a Circuit." He was restored for a season; and, after an official visit, Mr. Kilner reported in the following year, November 27th, 1860, "I found Brother Philips in good health. His simple and unassuming piety has won for him in this place, as elsewhere, the goodwill of all classes."

"August last," Mr. Philips wrote in a letter to Dr. Hoole, dated Trincomalie, February 11th, 1860, "I went over to Negapatam on Mission business. All over Negapatam I could find no person that knew me; nor any that was acquainted with me was alive. All were dead and gone within so short of time, of about forty

years. On my arrival, I inquired for the Mission-house; for the upstairs-house in which Mr. Squance and yourself lived and preached is now converted into a custom-house,"—restored, therefore, to its original use. Speaking of his own station, Mr. Philips continued,—“Heathens at Perunteru school crowd to hear the word preached, and sometimes people stand even crowding at the windows and doors. Few nights ago, when I had exposed the folly of Hinduism and showed the truth of Christianity, urged them to embrace the true religion. It is customary with us, after I finish, a respectable local preacher, named Allagacoen Modliar, follows me in addressing the congregation,—who got up, and plainly told them that they are well convinced that their system of religion is false, and that the religion of Christians is true, but to embrace they cannot because they will not forsake their sins. Here he began to enumerate all the sins which were habitually committed by them. People heard with great attention. At the close, not a word heard. I observed some, while going out, heaved deep sigh. Such is the present state of the heathen congregation here. Our morning congregation in the chapel is mixed of Christians, heathens, and school-boys. We also have prayer-meeting on a week-day, mixed in Tamil and in English. I have got some European soldiers from the fort to attend our

meeting : our object especially for an outpouring of the Holy Spirit. Mr. Crabb, an European, and who is a steady member of our church here from a long time, and takes great interest in the welfare of the Mission, addresses the meeting feelingly, and prays earnestly for the blessings intended. And hope through this means to result much good. Last Sunday, being Sacrament Sunday, some European members of our church wished I should preach in English, and administer the sacrament of the Lord's Supper separately, as they do not understand Tamil. Accordingly, I read a sermon in English, and afterwards administered the sacrament in the same language."

The great exploit of Mr. Philips in Trincomalie was the establishment of a girls'-school. Mr. Kilner, in his letter of November 27th, 1860, wrote : " Brother Philips has succeeded in establishing a vernacular girls'-school in the very heart of the town, and anticipates being able to support the school from local sources without any grant from the District. The site of the building is good. The school-room stands close to the house of our esteemed friend S. A. Allagacoen Modliar. This circumstance secures many substantial advantages ; principally, constant supervision and help of the modliar and the ladies of his household." The native pastor's own account of the undertaking, written in the

same year, is the following:—"Finding that ladies from England take a great interest in the native females of India, I also felt a desire to establish a school just in the midst of the heathen population. For this I raised a subscription for building a school, and for supporting a schoolmistress, &c. By the blessing of God, I have succeeded. This school was opened in the beginning of August last with fifteen girls. Among the heathen in this part it is uncommon to educate their females: so we found it difficult at first to collect girls. Some asked, 'What is the use of educating native females? They must be taught only to cook rice and curry. Learning is good for the white people only.' Others said, 'It is no harm to teach them a little needle-work.' So on that condition some proposed to send their children; but I objected. However, with some persuasion and difficulty, I succeeded with a few. But now the parents of the other children, seeing what is going on in the girls'-school, bring their daughters, and beg us to take them also: so that the number at present amounts to twenty-seven. I hope much good will result from this school. This place, I am told, was selected by Messrs. Walton and Kilner for this purpose; but for want of a schoolmistress their design was relinquished. I am also glad to say that Mrs. Crabb kindly consented to superintend the school. She has kindly supplied

the school with thimbles, needles, &c.; and I attend to their education." This was no new work to my friend. If he had not helped me ten years before, the interesting female schools at Puliantivo must have languished more than they did for want of adequate supervision.

In March, 1861, Mr. Philips returned once more to his native place. This was in consequence of severe personal and family affliction. As two months after his arrival at Jaffna he expressed himself in a letter to Dr. Hoole, he had "walked as a dead man from the grave." The troubles and expenses brought upon him were made known to the Committee in London; and they hastened to relieve their faithful servant with a suitable expression of sympathy and regard. His letter acknowledging their kindness is transcribed below, in preference to a shorter, but similar and scarcely less interesting and affecting, communication written in the month of May:—

"JAFFNA, *September 13th*, 1861.

"REV. AND DEAR SIR,

"I write these few lines to return my sincere and hearty thanks to you and the Committee for sending me the sum of £30 through our Chairman. I do not know how to express my feelings of gratitude to God and the Committee better than by relating my late affliction and

distressed circumstances. The dealing of God with me and my family during this year, while at Trincomalie, was somewhat remarkable. In the beginning of the year, I was laid up with a malignant fever for some weeks, and had scarcely any sense. The doctor who attended me said that there was no hope of recovery. While lying in such a state, my wife was taken ill of fever and dysentery. In a day or two following, my son James and the servants who attended upon me were also laid up with fever. You may imagine, sir, what was our state then. I was lying in one room, my wife in another, my son and servants in the third. Though we had friends who would inquire after our health, yet had no one to attend upon us while lying in such desperate state. Rev. Messrs. Kilner and Talbot, who were going to Batticaloa for their District-Meeting, touched Trincomalie, and, having heard of our illness, hastened to the place where I lay, and astonished to see me in that state which he never expected, and thought with Mr. Talbot that they would not see me in this world again on their return. Is there anything impossible with God? No; He can do wonders. While every one daily expected to hear the sad news of my death, to the surprise of all I was brought from the verge of the grave, though it had been far better for me to have been dead.

"About this time I dreamed a singular dream. I saw a beautifully-decorated house, which was said to be a wedding-house. Soon after, I saw a well-adorned carriage was waiting for me in our compound; and it was for the purpose of attending the wedding: and in a few minutes I saw a messenger came in haste, and ordered the driver to return, as there was still time for me to attend the wedding. So the carriage was turned towards the gate, and I was looking at it, when it moved gently, and disappeared soon. Upon this I was sorry for being disappointed. When I was recovering, the dream came upon my mind often, and made such an impression on me, to think that the wedding-house I saw in my dream was heaven. By the return of the carriage I was shown, though I was entitled for the inheritance of the saints in light, yet this was not the time for it, but I had to wait yet for some time. I said, If that be the meaning of my dream, let the will of the Lord be done.

"But, O, my trial was not ended with this. While I began to walk like a little child, I fell into relapses again and again. I was not only afflicted to the utmost in bodily affliction, but also reduced to the extremity of penury, or for want of necessities of life. While in this state, I earnestly prayed to God as prophet Elijah did. I wished that I might die, and that now the

Lord would take away my life, for I am not better than my fathers. Before my prayer ended, I felt I was not right in thus praying for my death. Therefore I immediately with a contrite heart prayed most earnestly to God to pardon what I said before, and to grant me strength to endure hunger or pain till the end of my trial on earth. In the meantime it came to my mind the precious promise of God, 'Call upon Me in the time of trouble, and I will deliver thee, and thou shalt glorify Me.' While I was in communion with God longer than usual, and pleaded that the darkness which had surrounded me be speedily removed, and I may once more enjoy the light of His countenance, this my earnest petition, I thought, I must do it at three times, as our Saviour and apostle did on some occasion; and so I repeated three times, and God had been pleased to hear my prayer, and once more enjoyed His smiling countenance, and He began to load me with His graces and favours. O, what tongue can tell the dealings of God with me? As I once was brought as low as grave, and poor as prodigal, so I was raised again as high as heaven, sitting in heavenly places, and was made rich in faith through the poverty of my Saviour. 'Bless the Lord, O my soul, and forget not all His benefits,' &c. I have seen by my affliction the truth of that sacred word which declares that it is the Lord who killeth

and maketh alive, and it is He who woundeth and healeth; and I was made to know by this my unworthiness, unprofitableness, and the remaining corruption of the heart; and also I was led to know that my affliction was a mean for the sanctification of the soul, body, and spirit, and by my want was enabled to depend upon God only for succour. I was also made to know the faithfulness of God, and His ears were opened to the cries of His children. I also found how good it was to the afflicted children of God to submit to His all-wise and good will, though it were a mysterious Providence. O that I may be enabled to glorify my God for His unbounded goodness with all my remaining strength to my last hour!

“With my deepest respect and thankfulness,

“I remain, Rev. and dear Sir,

“Your most sincere servant,

“J. PHILIPS.”



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CHAPTER XX.

FIRST TAKEN AWAY.

THE sun was dipping amid brightening clouds. Mr. Watson's constitution was strong, and, excepting the severe attack of fever at Point-Pedro, he had known next to nothing of sickness; but the time was not distant when he must rest from his labours. At Batticaloa, in 1859, his health began seriously to fail. The District-Meeting gave him, therefore, leave of absence for two months, with £12 for travelling expenses; and early in 1860 he visited the continent of India. His mind was agreeably diverted; and he returned to the island with apparently renovated strength. He was now honoured to take sole charge of the Trincomalie station, where for nearly two years he retained his recovered energy, and did not hesitate to put it forth. He lived in the new Mission-house, and often in his correspondence adverted to the comfortableness of his circumstances. The hope was not to last. On a Sunday in June, 1862, a

strong fever seized him. Burning and oppressed, yet he conducted two Tamil services that day. Would he often preach again? Alas, the light was to go out.

In the forenoon of June 19th, the wife of the Rev. William H. Dean, Mr. Watson's English colleague on his previous station, arrived with her two little girls at Trincomalie. They had sailed from Batticaloa the morning before, to spend a few weeks at Mr. Crabb's, for the benefit to the mother and one of the children of a change of air. Having during the voyage been seized with a choleraic disorder, Mrs. Dean landed in a state of exhaustion, from which she was not to recover; and on the last day of the month, just before midnight, she expired. As Mr. Watson was very weak, and perhaps also from a feeling that the English should inter the English, the chaplain of Fort-Frederick was asked if he would read the Burial Service on the evening following. He was not essentially an unkind and foolish man. He refused to bury me, by leading me home when enfeebled by fever, rebuking my contempt of *Æsculapius*, and ordering measures on my behalf which probably prevented my descent to the grave. His only misfortune was to have long put on, in rigid perfection, that awkward sanctimoniousness which is seldom a demonstration of true Christian zeal, and which in a remote place

like Trincomalie has the appearance of high-churchism gone mad. The British clergyman, supported by national or colonial funds, left a sick Tamil to give Christian burial to the remains of a fair English lady! Mr. Watson wrote the day after: "I think all the European residents and Burghers attended the funeral, with the exception of Mr. G. I read the service. I am free from fever to-day, but very weak." It is a wonder if he did not fatally suffer from the unnatural but conscientious inhumanity of the dignified divine.

At noon, on Saturday, the 2d of August, Mr. Kilner called at Trincomalie, on his way to Batticaloa. "Here," he wrote, "I found our valued brother Watson exceedingly weak. The fever, from which he has been suffering for some weeks past, has been checked; but the consequences are very painfully manifest." On his return in about a fortnight, the General Superintendent, with Mr. Dean, whom he had persuaded to accompany him to Jaffna, landed again at Trincomalie, to visit the lady's grave, and spend a few days with Mr. Watson. Struck with his sad appearance, and hoping that he would derive benefit from a change of scene, they invited him to sail with them to Point-Pedro. Against the wish of his wife, and the advice of the missionaries, he left his family behind, thinking that after a month's resi-

dence in his native place he would return to them strong and well. He was "going to his long home." The injunction of his parents, both now dead, spoken twenty-eight years before, was at last obeyed: "He must come back, if he have fever." He received every possible attention from his Gentile brother; but a friend's ways may counteract his best intentions, a worse climate may be found in a better, the advantages of a purer air may be lost in the disadvantages of a poorer house, and in confirmed sickness the absence of familiar faces is a killing detriment. If the sufferer had known at Trincomalie what was to happen, he would either have staid there with his wife and children, or let them sail with him to the alluring north. In a letter to Mrs. Stott, his widow says: "As it was thought that a change of climate would do him some good, he went down to Jaffna, leaving me and the children behind; and some days after his arrival there, his case was considered to be serious, as he had dangerous symptoms of consumption: and Mr. Watson, knowing the nature of his case, wanted to send for me and his darling ones, that he might have the pleasure of seeing us once more during his last moments." Alas, there was not time for the interview.

It became too evident that he must be where he could have superior nursing and medical

attendance; and at the end of the month he was carefully removed to Jaffna. Mournful journey! Cattavelly on the left,—he might visit it no more. Puttore Chapel close to the road-side on the right,—he might never enter it again. The Church stations, Copay on one hand, Nellore on the other,—was he bidding them adieu? Gardens, fields, trees, cattle, birds, shrines, passengers, the bendings and openings of the well-known road, all seemed to say farewell. Here is the esplanade he has crossed a thousand times. As the bandy turns, he looks over to St. Paul's, where he has given so many lessons, and to the chapel in which he was ordained. He will teach and preach no more. The horse standing while the gate of the Mission-compound is being opened, he glances at the Institution-house, and gives a fixed look down the road at his dear old dwelling which he will reoccupy in an hour. Known figures and faces are seen here and there. At the verandah-steps he receives a tender English welcome. Everything is found arranged for his accommodation and comfort. The weary traveller, at the end of life's journey nearly, thanks Mr. and Mrs. Kilner, hopes in God, and, though not yet sure of it, stays to die.

Writing to the General Secretaries on the 26th of September, Mr. Kilner said: "It was hoped that Brother Watson's removal from Trincomalie to his residence here for a few weeks

would have tended to the recruit of his health. I am sorry to have to report that this very desirable object has not as yet been realized. He attended several of the sittings of the District-Meeting, and, as I thought, was gathering strength. A relapse, however, has thoroughly prostrated him. I have secured for him the best medical advice on the station; and he is now occupying a room in the Mission-house, so as to admit of our superintending the preparation of food, &c., &c. I do pray that God would restore him to us and to his work. Sad, indeed, would it be to have to part with him just now, in the prime of manhood, and in the midst of great usefulness. Pray for us."

The truth of his conversion had been proved in many ways: by persecutions endured; by temptations resisted; by exemplary patience and humility; by his "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" by a quarter of a century's overflowing zeal for the Saviour. The family-altar had flamed with his devotion; the school had been brightened by his consistent demeanour; the congregation had been carried to God's footstool by his teaching and in his prayers; his visits had been in many houses as the Divine Master's presence; he had helped the poor, guided the perplexed, comforted the troubled, and ministered life to the dying.

Only one more test was wanting. Who is this sick man, pale in swarthiness? On what does he fasten his glistening eyes? Of what is he thinking? Amman, or Jesus? Is he the unmasked heathen, Vairamuttu? He is the honest Christian, Richard Watson.

His brotherly host was often at his bedside, helping him in every way. "What," said he once, "would you like to have read to you?" The sufferer answered, "A chapter from the Book of Martyrs." Thus is given an insight into his character. Paganism could show him no such heroes as Christianity. He would himself be a humble witness for the Redeemer. On the last evening but one of his life, a Saturday evening, the missionary asked him if he had any particular communication to make, or any wishes to express. "O, yes," he replied, "I have several things to talk about, but not now: to-morrow, or rather Monday, will do." It was suggested that, as he at present had strength to converse, it would be better for him to open his mind at once. Looking Mr. Kilner full in the face, he said, "So my case is hopeless then, is it?" The reply was, "You are not afraid of my expressing my fears as to your recovery: you are not afraid to die, should God so ordain: be prepared for this." "Thank you, sir; thank you," said he. Then, beckoning those who stood around to withdraw, he collected himself,

and entered into particulars, all having reference to the work on his station, accounts with the agents, and his absent family. He then exclaimed, "How glad I am that my poor wife is likely to have, when I am gone, those who will take care of her! O my poor wife and my children, I leave you in the hands of God and of His servants. Now I have done. There is nothing more: only I wish to live to see my wife and children. I can trust in God. O, yes, I can trust in God."

The closing scenes in the life of this Hindu can only be given in the language of the missionary whose happiness it had been to superintend his official movements in the days of his ripest powers, whose honour it was to soften the circumstances of his decease, and who was privileged to watch his countenance and listen to his sayings when in sight of heaven. "On Sunday," says Mr. Kilner, "he appeared still weaker: his voice failed: the hiccough continued. Frequently during the day he conversed with his sorrowing friends on death, judgment, Christ, and everlasting glory. After a severe paroxysm, I said, 'Brother Watson, can you trust in Christ?' His countenance was instantly lit up with a heavenly smile, and he exclaimed, 'I trust in Christ! trust in Christ! I should think I can; He has been so good to me for so many years: yes, I can trust in Christ.'

On another occasion, whilst his brethren were standing around his couch, I asked whether he would like us to sing a hymn. 'Yes, yes; sing.' 'What hymn would you like?' 'Sing,

Rock of Ages, cleft for me.'

We tried to sing: he also tried to sing. It was a season of touching tenderness. O, it was as though heaven were let down to earth, and we were in its precincts. Never before did I realize half the power of that beautiful hymn. Our departed brother sang through the first verse: then, his voice failing, his lips moved, and his eye beamed, and his soul felt as though every word were light and life. On another occasion, whilst sitting near him after one of those exhaustive paroxysms which left him only a short time before his death, as he seemed to be passing through the deeps of Jordan, I whispered, 'Jesus conquered death.' It was as though new life had been infused. He lifted his skeleton arm, and, placing it on my shoulder, said, with all the energy he could command, 'Victory, victory, victory through the blood of the Lamb!'

"On Sunday night prayer was made for him, in which he heartily joined. About three the following morning, he was evidently very much worse. 'You are going home, Brother Watson?' 'Yes, yes; home, home! rest, rest, eternal rest!'

On one occasion, receiving a little brandy-and-water in a tea-spoon, he turned from it in disgust, and exclaimed, 'It is for this thousands barter both body and soul! how strange!' During the day he evidently grew worse every hour. Mr. Dean said, 'You will soon be in heaven, Brother Watson.' 'Yes, yes; I shall soon be there.' 'If you can bear a message, will you tell my dear wife that I will try to follow her, and bring the children with me?' 'O, yes! Mrs. Dean will be there! How surprised she will be to see me! I buried her. O, how delighted she will be to hear such glad tidings! Yes, I will tell her all.' He had during the morning a long conversation with Mrs. Kilner about his wife and daughters, requesting that his daughters might be placed in the boarding-school. He minutely described their different tempers, and gave directions accordingly. His eyes streamed with thanks, which his tongue could not utter, when he was assured that all that could possibly be done should be done for those he left behind.

"About an hour before his death, the Rev. L. Spaulding and Mrs. Spaulding called; and they conversed together. The venerable man of God evidently felt for the young minister. Much edifying conversation ensued. It was fitting that the last prayer to which the dying man said 'Amen' should be offered up at his bed-

side by the oldest missionary in the field, and by one who took part in his ordination. A few minutes after three in the afternoon, he began to sink rapidly. His eyes were glazed and fixed. Speech had gone. He was dying,—peacefully passing away. We knelt. It was a most solemn moment. ‘The Lord gave, and the Lord hath taken away,’ was being uttered. He gave one faint movement, and the soul had escaped. We rose from prayer. Richard Watson was dead.”

Mr. Kilner wrote to England: “Notwithstanding all care in nursing, and the most constant and vigilant medical attendance, we were unable to keep him with us. He died at the Mission-house on the 29th of September. I feel his loss intensely. I loved him much. O, when shall we have his equal among us? Pray that God would raise up and thrust forth such labourers.”

So, at the age of thirty-nine, the good and faithful servant of Christ and the Mission went to his reward, leaving his wife and his three children—Margaret, Maria, and Percy, the last an infant—to the care of the Husband of the widow, and the Father of the fatherless. A true Christian and as true a patriot, the late Rev. Richard Watson Vairamuttu never shrank from self-sacrificing toil for the glory of God and the good of his country. Too often, indeed, his

absorbing zeal carried him into engagements beyond his strength. All that his superiors appointed him to do, he did; and then planned more work for himself, and did it. Humble and unassuming in deportment, of strict integrity, rich in grace and knowledge, and a prudent counsellor, he could be trusted to manage a station, and was admitted to brotherly friendship and intercourse by the English missionaries. In the belief of Mr. Walton, "there was no man whom the Mission could so ill spare." A higher tribute to his excellence could not be paid, than the words written respecting him by the Rev. Ralph Stott, in the midst of the six thousand Tamil, Telugu, and Hindustani coolies, of whom he is now overseer for the Lord in Natal. "I may remark of Richard Watson," says his father in Christ, "as of many more native Christians, especially in Batticaloa, that he was as good a specimen of a sincere upright Christian, as I have ever met with in England in my fourteen years' labour in various Circuits. I wish I had two such men here. If I had, I would not trouble the Committee about sending me European help. He was an honour to the name I gave him. I pray that God may give me another Richard Watson out of the coolies from India. We have many men of the same mental calibre here. I see the material in them. May the Lord save them. Amen."

CHAPTER XXI.



THE CHARIOT'S RETURN.

WHILE Mr. Watson lay ill at Jaffna with the hope that he would recover, it was resolved to send the senior native minister to supply his place on his station. "I have," said the General Superintendent, "in consultation with the brethren, requested Brother Philips to proceed to Trincomalie for a few weeks at least. The venerable man cheerfully consents to go, not knowing what may befall him there. It is not intended that he should remain during the fever season." Mr. Watson's death taking place, other arrangements were made; and Mr. Philips was left to mourn for his brother in Jaffna. What a blow to the good man! Time might spread a green covering over the mould that enshrined the sacred dust; but he had almost done with time. In what remained of it, he would live for Christ. He acted on the counsel, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device,

nor knowledge, nor wisdom, in the grave, whither thou goest."

He continued to be a devoted visitor of the sick, moving among them in the same way in which years before he had excited the admiration of Mr. and Mrs. Roberts. At that time, when cholera invaded the province, he rendered no mean service to the Lord in waiting evening after evening upon many who desired his prayers. As an angel of life disputing the ground with the messenger of death, and, if not saving the bodies of the people, yet by God's blessing rescuing some souls, he was found diligently discharging his pastoral duties at the cool sunset hour. So since, in Jaffna and elsewhere, when the enemy, never totally absent from the shore, rushed from his hiding-places, and committed his ravages among the people, John Philips was always prompt to represent the Divine Physician. To see him among the afflicted and suffering from other diseases was equally to be reminded of the pattern of Jesus Christ. The Jaffna Hospital and Dispensary, established in 1851, afforded zealous men the opportunity of extending usefulness by concentrating labour; and our evangelist and pastor, whenever on the station, was not slow to take advantage of the assembling at that institution of the sick and injured. "At the large and excellent hospital near to the Mission-house, where

a regular service is conducted on the Sabbath by the local preachers, the native minister, Mr. Philips," says Mr. Kilner in his report for 1863, "has spent much time in conversing and praying with the in-door patients, and in exhorting and talking to those who come to the dispensary for medicine. During the thirty-six visits which he made between the 16th of June and the 11th of December, 1863, he reports that he has spoken to about a thousand and three hundred out-door and three hundred and seventy-five in-door patients. To these sorrowing seekers of health he has distributed nearly four hundred appropriate tracts, besides a few portions of the Scripture. Dr. Green, of the American Mission, who has medical charge of the hospital, has very considerably assisted the venerable native minister in his truly missionary work. Mr. Philips mentions one interesting case, in which an unfortunate young woman had been brought to penitence by his labours, and had solemnly promised to renounce her sinful practices."

In the same year Mr. Kilner had the honour to inaugurate the employment of native females, as readers of the Scriptures and dispensers of tracts to their countrywomen in their dwellings. Among these Bible-women, the widow of Richard Watson had a place for a season. They seem all to have been immediately amenable to Mr. Philips.

He looked as if he felt forsaken, and like one ready for the Lord. So when the banyan which, first deposited as a seed in the palmyra's bosom, hung child-like on its side, then set its feet on the ground, and rooted itself about it like a guard, hiding all except its crowned head, has been completely torn away, the tall palmyra stands again alone, mourning its great loss, bending to every sighing breeze, and waiting to be also cut down. He would not last long. His work was done. John Philips was now beckoned to the skies. His withdrawal to the church triumphant was not signalized by such demonstrations and testimonies as had accompanied Richard Watson's departure. It was only seen that he who had withstood in the evil day, having done all, stood master of the field. With no warning but that of years, and a presentiment that he would be called to the grave ere long, he quickly turned into the trodden path. For nearly a month before he died, though in comparative health, he said he expected the summons, and was ready to meet it gladly. Suddenly, on the 22d of April, 1864, ending a pilgrimage of five-and-sixty years, nineteen months after the death of the younger pastor, he entered the pearly gates. His dream related on a preceding page was thus accomplished. The chariot of Israel had left him that it might first convey Richard Watson to the

marriage-feast: now, according to his own interpretation, it returned for himself. "They were lovely and pleasant in their lives, and in their death they were not" long "divided." He might have sung the Wesleyan hymn,—

"Our friend is restored to the joy of his Lord,
With triumph departs,
But speaks by his death to our echoing hearts:
'Follow after,' he cries, as he mounts to the skies,
'Follow after your friend,
To the blissful enjoyments that never shall end.'

"For us is prepared the angelical guard;
The convoy attends,
A minist'ring host of invisible friends:
Ready wing'd for their flight to the regions of light,
The horses are come,
The chariots of Israel to carry us home."

Good John Philips! He was one of the few natives whose faces I loved to see. The company of others was to be endured, perhaps in some instances without much effort; but his society I enjoyed. He could come without the Hindu nonsense of waiting in sight till called, and go without the humiliating folly of looking to be dismissed. Yet he never intruded; and his adieus were never abrupt. He was a gentleman. There was something agreeable in his voice,—such a sound of contentment, friendliness, and unselfishness. Seldom sublime or profound, yet his talk was never trifling. Very entertain-

ing and instructive it was to hear him tell of the early years of the Mission, and express his opinions on men and things; and I regret that I did not note down much that fell from his lips. There was a quiet humour in some of his remarks. In his acquaintance with the character of the Hindus, attempting to take off that of the English, he afforded glimpses of his own. In February, 1850, he said, "The Missionary Committee are no doubt economizing because the funds will be going down." "No," the missionary answered, "they are rising." "But is not cholera leaving England?" he rejoined. "Yes." "Then the funds are sure to fall."

No more than Watson was he a mere machine kept in order and operation by the superintendent. His heart was in his work. Mrs. Roberts and her daughter Mrs. Griffith, the widows of the noble missionaries whose names they bear, testify that in their time he was "an ornament to his profession, and diligent in season and out of season in seeking to glorify his Father in heaven." The General Secretaries wrote, in their Report for 1847-8, "The native missionary, Mr. Philips, is a man of unblemished character, deep piety, and useful talents, who strives in every possible way to save souls." "With Philips," says the Rev. James Gillings, "I was associated in labour at Batticaloa for a year or more, and found him at all times a faithful,


devoted, acceptable, and useful fellow-labourer, a model of Christian consistency, diligence, and piety, guileless in spirit, a true peace-maker, a watchful shepherd of the flock, and a pattern of good works." "If it be true that England is proud of her missionaries," said the Rev. John Walton at Exeter Hall, "and that in the higher elements of missionary character the pioneers of our Indian Mission have never been surpassed, it is also true that John Philips was a model native minister. Possessing superior advantages, the native preachers of this day may surpass him in scholarly qualifications; but my prayer to God is, that they may equal him in the wisdom that wins souls; and when they die, let there be graven on their tombstones the line that has been carved on his: 'He was a good man, full of the Holy Ghost and of faith: and much people was added unto the Lord.'"

His praise was not only in the churches: it was in the streets, bazaars, and houses. He was an epistle of Christ, known and read of all men. He was himself the strongest argument in favour of Christianity which its enemies had to meet. Wherever he lived, he was trusted, admired, and loved. All saw that his religion was not superficial. He was more than Sanmugam, "the man of a pure countenance:" the very heathen at Wannarponne gave him the title of Sanmarkkan, "the man whose walk was holy, the manifestly

and inwardly virtuous, the Upright Man." They thus acknowledged that he did not need the recommendation of honourable birth, to which he could make no claim: uprightness, they say, is itself the highest caste.

Mrs. Philips survives her husband, with a daughter, Mrs. Robert Newton, a son at Trichinopoly, and three sons in Ceylon,—John Wesley, James, who is blind, and Alfred, some eighteen years of age. Is not their loss ours? Shall we not weep over the double grave? Two burning and shining lights were extinguished; and there was darkness in the District. There was an end of the native ministry? No: other stars in God's right hand began to beam more brightly. The names of five new Tamil ministers now appear on the list together. One of them is a son of "the upright man," to whose dedication to the Lord in baptism reference has been made. I knew him well, a good and promising youth. May he live worthily of his name and office! May he wear the mantle of his translated father! May all the five be, like the illustrious two, "men of honest report, full of the Holy Ghost and wisdom!" Let us pray for them. Let us ask God's blessing upon the institutions in which the country's hope is trained. Let us beseech Him to direct the missionaries in selecting, preparing, recommending, and employing agents. Let us implore for the Jaffna District-Committee

wisdom to build up the church. They call the island Paradise. Alas, if "every prospect pleases," "man is vile." Not yet is it a paradise; but native ministers may be honoured to convert it into a garden of the Lord. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."



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